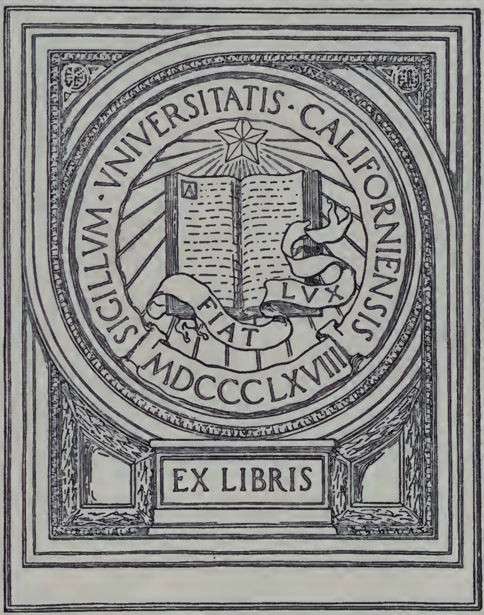
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THE BOOK OF

OF CALIFORNIA

THE THOUSAND NIGHTS
AND
ONE NIGHT:

From the Arabic of the Ægyptian M.S.

as edited by

Wm. Hay Macnaghten, Esqr. B.C.S.

Done into English

BY

Henry Torrens, B.C.S.B.A.

and of the Inner Temple.

VOL. I.

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TO

THE ASIATIC SOCIETY

OF BENGAL,

This Work,

TRANSLATED BY ONE OF THEIR MEMBERS AND

PUBLISHED UNDER THEIR

PATRONAGE,

IS RESPECTFULLY DEDICATED.

Simla, July 31*st.*

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Preface.

The M.S. of which it is proposed to give a translation, was brought to this country by the late Major Turner Macan, the Editor of the Shah Namuh, who purchased it from the heirs of Mr. Salt, long British Consul in Egypt. After Major Macan's death, it became the property of the publishers of this volume, and the printing an edition from it was undertaken by that firm, the work being edited by Mr. Macnaghten of the Bengal Civil Service.

This M.S. contains the full number of the 1001 Nights, with many tales entirely new to European readers. It is interspersed with poetry, which possesses in the original much merit, and the style in which it is written has been considered by the best Arabic scholars in this country, to be singularly pure and excellent. Judging this copy then to be the most perfect, which has hitherto been found, of a set of tales which have become popular wherever known, I determined to attempt a translation of, at any rate, part of them, keeping as literally as I could, to the Arabic, and giving a version, such as I was able to give, of all the poetry of the original. I was stimulated to this undertaking, by feeling that even the best English rendering of these tales, Dr. Scott's, was not a translation, but that it professed merely to be occasionally corrected from the Arabic, the ground work being the French of Monsr. Galland. I further reflected that, Messrs. Langles and Coussin de Perseval,* the learned countrymen of that well known scholar, have both the one and the other, acknowledged the defects of his translation, as neither verbally literal nor faithful in its picture of manners, and I considered that this faultiness, was not likely to become less glaring in a translated translation. I also bore in mind, that the attempt to give the most peculiar and characteristic portion of these tales, the poetic in the form of poetry, had been hitherto eschewed by all professing translators. On these considerations was the work undertaken.

My original intention went however further than this, for feeling that to place the picture of Oriental life literally before those wholly unacquainted with it, would be absurd, without an attempt to explain its peculiarities, my first idea was to engraft upon these tales, a set of notes upon the habits of the Mussulmans generally, making them as full and comprehensive as I possibly could. Circumstances which removed me to a distance from the means of reference necessary for such a task, prevented the project being carried into effect, and the brief notes appended to this volume, are merely offered, as tending to explain here and there, an historical allusion or a local custom, or an impression general among the professors of Islam.

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* Préface aux Voyages de Sinbâd le Marin.

For the prose of this translation, and the style in which it is written, I will merely say that it formed itself without any effort of my own, on the language of the original. Believing that the lighter literature of a people, conveys the best standard of national disposition, and that there is no better clue to character than the turn and spirit of familiar phraseology, I have rendered the Arabic as literally as I could, for my object was, less to give the incident of a tale, than the manners of a people. All the peculiarities of the Arab nationally, and of the Mooslims at large, are I think best displayed in this style, though I own that with these general advantages, it is yet open to ridicule for its quaintness and to criticism for its servility. But I did not determine upon its adoption, without making trial of one less literal, and without finding it impossible to convey an idea, such as I wished, of passions and affections, without giving also some of the spirit of language. The admiration of beauty inherent in the Arab, his innate voluptuousness, and his licence of expression, have obliged me to omit portions of these tales, in which the style of description, is more accurate than delicate; while the habit of devotional feeling common to the Mooslims at large, and exhibiting itself in pious ejaculations and prayer on every possible occasion, rendered it needful to dispense with a translation of certain words, the constant use of which would appear to European readers rather irreverent than devout.

As regards the verse, the best defence I can offer for it, is, that it is in general literally rendered, an assertion which I would not venture on, were it not sanctioned by the fiat of infinitely better scholars than myself. I must at the same time say, that the correctness of my readings of the obscurer poetry is by no means insisted on, for just as I have sometimes taken another interpretation of a passage than that marked by the pointing of the edition I translate from, so may many a rendering at variance with mine be discovered by other readers. The learned Silvestre De Sacy remarks as follows upon some peculiarity of Arabic poetry in the preface to his Chrestomathiæ Arabe. ‘ Or, je ne crains point de le dire, il n’est guère de poëmes Arabes qui ne présentent des passages obscurs dont l’intelligence exige le secours des commentaires; et cette obscurité ne tient pas uniquement á l’imperfection de la connaisance que nous pouvons avoir de la langue Arabe; elle tient aussi, du moins en partie, au genre même de cette poësie, aux ecarts de l’ imagination des poëtes Arabes, á la rechérche de figures bizarres, d éxpressions insolites, de transitions subites et inattendues, qui les caractérise ; enfin à l'usage frequent et outré des ellipses dont la restitution est souvent un peu arbitraire, et a d'autres causes de la même nature. Aussi voyons nous, que les commentateurs hesitent souvent autre divers sens dont un même passage leur parait susceptible, et quelques poëtes, Abou'lola, par exemple, ont cru necessaire de commenter eux-mêmes leurs propres ouvrages.' This opinion of so excellent a scholar will have its weight with those who may compare my poetic versions with the original. To other readers it is but right that I should declare that the very nature of the Arabic language demands a style of paraphrase, rather than translation, in many passages of its best poetry; and that, because the vigor of single words, and the imagery conveyed by a phrase, to the mind of an Arab, cannot be given by single words in another language, nor pictured without transfusing the idea, rather than translating the idiom in which it is expressed. It is to be remembered, moreover, that the poetry of an imaginative people, is necessarily obscure to those, whose fancies are naturally less vivid; and that in a perfect language adapted to convey with metaphysical nicety, every shade of feeling, and every mood of the mind, there is a terseness and force, difficult indeed to render into an imperfect tongue without falling into the diffuseness of paraphrase. Again, the richness and the peculiar construction of Arabic, enables the rhetorician and the poet, to indulge much in a play upon the analogy of words, so ingenious as often to allow of the reading of two meanings to one phrase, whereas the second is dependant on and illustrative of the first. The use of this figure known in rhetoric by the term of *tugnees*, or analogy, of which there are seven different kinds, has induced a distinguished writer* on Arabic customs to declare, that the usual chief merit of Arabic poetry 'consists in the use of paronomasia and other figures, which render it untranslatable.' Against this opinion, which if quite correct would reduce the character of Arabic poetry to a most contemptible level, it would be too presumptuous in me, to put forth my own renderings of verse by way of refutation. I am however fortunately able to cite the evidence of a much more competent translator; Mr. Carlysle, whose Arabic Anthology, has rendered popular in a very literal translation, verses, the intrinsic poetic merit of which, has been unhesitatingly acknowledged. In my own translation, I have endeavored to give the force of the double meaning wherever practicable, and where the intricacy of the *tugnees*, has baffled me, I have ventured to give the essential meaning, which often possesses poetic beauty enough to please by itself, even when divested of the adventitious aid of rhetorical ingenuity.

There is one peculiarity in Arabic literature, instances of which are constant throughout these tales, which I have not attempted to imitate, the use namely of a species of rhymed prose, much admired by the Arabs. It is far from impossible to compose in English in this style, but the effect of the irregular sentence with the iteration of a jingling rhyme, is not pleasing in our language, and I have therefore no where sought to introduce it. This style is, however, very popular with Arabic authors, and the whole of the Qorân is indeed written in it.

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* Mr. Lane, author of the Modern Egyptians.

The only other point I need note regarding my translation, is the manner in which I have spelled proper names and titles. The English translator of Mons. Galland, having introduced the French mode of writing *Khuleef* (Khalif) and *Vuzeer* (Vizier) this spelling has been tacitly adopted as correct, although certain sounds are therein applied to certain letters at variance with the rules of English pronounciation. In remedying this anomaly, and endeavouring by an arbitrary use of the letter *Q*, to express the guttural *K*, of the Arabs, I trust that I have innovated in so small a matter without offending.

Considerable progress had been made with this volume before it came to my knowledge, that Mr. Lane himself meditated a translation of the One Thousand and One Nights from a M.S. said to be not inferior to that from which this version is rendered. I need hardly say that had I at an earlier date been aware of this intention, I might have hesitated before I undertook the work in open rivalry to so competent a translator. But having, when this reached me, done so much that little remained to do, and observing that Mr. Lane announced as part of his design, the omission of the greater portion of the poetry of the original, I did not oppose the desire of the spirited publishers of this volume that I should complete it.

H. T.

Simla, in the Himalayas,
July 31*st*, 1838.

IN YE NAME of GOD
YE MERCIFUL
YE COMPASSIONATE

THE

Book of the Thousand Nights and One Night.

PRAISE BE TO THE ALMIGHTY, CREATOR OF THE WORLDS, AND THE BLESSING AND PROTECTION OF THE ALMIGHTY BE ON THE CHIEF OF PROPHETS, OUR CHIEF AND MASTER MUHUMMUD, THE BLESSING OF GOD BE ON HIM, EVEN BLESSING AND PROTECTION, CONTINUAL AND INHERENT, KEEP HIM UNTIL THE HOLY DAY.

Now (after this giving of praise to God and the Prophet) of a surety the tradition of men of former days hath become the warning of men of latter times, since the race of man hath seen the example which is manifest in others, and hath been warned, and hath looked to the story of ancient tribes and what befel them, and hath been restrained. Praise be to him who made the tales of ancient days—a warning for the tribes of latter times! Now from among these tales, for example of life be those which are called, "The Thousand Nights and one Night," and what renowned traditions, and legends be in them. The story goes (and God knows the truth of the thing unseen, for he is powerful and great, and merciful, and kind, and pitiful), as to what befel of old, and is past and gone, and occurred in former days, according to the tradition of men, that there was in ancient days, in years and seasons past, a King among Kings, descended of Sussan,[2] in the Islands of India and China, a Lord of Armies, having allies, and servants, and retinues; and there were to him two sons, the one of them the elder and the other the younger, and they were good horsemen, valiant in fight, and the elder was a better horseman than the younger. Now he ruled over the cities, and took order for granting justice to his subjects; and the people of his towns, and his territories beloved him, and the name of the King was Shuhur Yâr, and the name of his younger brother was King Shah Zumân and he was King of Samarcand, of the barbarians.[3] Now they continued constantly dwelling in their own cities, and both the one and the other, each in his own territory, remained the dispenser of justice among his people for the period of ten years, in great happiness and gladness of heart, and they ceased not to do after this fashion. Now about that (time) the elder king yearned to see his younger brother, so he ordered his minister to set out on a journey to his brother, and to bring him to his presence: Then answered the minister, "To hear is to obey;" and he travelled until he arrived in safety, and entered the presence of the king's brother; and he saluted him in his brother's name, and informed him that his brother yearned towards him and desired much to see him. Then the younger brother answered "To hear is to comply;" and made preparation for his journey, and took out his tents, and horses, and mules, and his servants, and chief men, and made his minister ruler in his city, and set forth journeying to the city of his brother. Now when the night was half spent, he remembered him of a needful matter he had forgotten in his palace; and he returned, and entered the building; then saw he his wife stretched on her bed embraced by a black negro slave, one of his slaves. So when he saw this sight the world grew black before his face, and he said in his soul, "If this matter come to pass on the moment, and I not yet distant from the city, what will be the condition of this accursed woman, while I am absent for a length of time with my brother?" Then the King drew his sword, and smote both,[4] so that he slew them on the bed, and he went forth directly, and on the moment, and gave order to set forth, and travelled till he arrived at his brother's city. Now when he drew near to his brother's town he sent the bearers of glad tidings before him to tell of his coming, and his brother came forth to meet him, and saluted him, rejoicing with extreme gladness; and he decorated the city to receive him. Then sat he down with him, in mutual relation of events, opening the heart either to the other; but the King Shah Zumân thought of what had occurred in the matter of his wife, and his sorrow became great, and his complexion paled, and his body grew feeble with sorrow. So when his brother saw him in this state he thought in his soul, that this was on account of his brother's being far distant from his own cities, and his country; so he let him take his own way, and asked him then no question on the matter. Now on a certain day he said to him, "My brother, I see that thy body hath become weak, and that thy color is pale and yellow:" and his brother replied, "Oh! my brother, I am sick at heart;" and yet told him nothing of what he had seen with regard to his wife. Then said Shah Zumân, "I wish that thou would'st go forth with me to hunt game with the net, and with the bow; perhaps that thy mind may be relieved." But Shah Zumân refused; so his brother went forth to hunt alone. Now there was in the palace of the King, a latticed window[5] high above the garden, and Shah Zumân looked from it, and on a sudden a door of the palace opened, and there came out from it twenty female, and twenty male slaves, and his brother's wife walked in the midst of them, (and she was marvellously fair and beautiful,) until they came to a small tank in the garden[6]; and they stripped off their clothes, and sat down with the male slaves, and the King's wife called out loudly, "Oh! Mussood:" And there came to her a black slave, and they embraced one another; and in like manner did the damsels with the male slaves, making no end of endearments, and swilling wine until the day turned to go down. Now when the King's brother saw all this, he said in his soul "Wallahy! my wrong is less than the wrong done here;" And straightway his shame, and his sorrow, was loosed from him; for he said, "This is a heavier matter than what befel me;" so he stinted not eating and drinking until his brother came back from the journey. Then either saluted the other, and Shuhur Yâr looked upon his brother Shah Zumân, and saw that his color had returned, and his face was ruddy, and that he ate as was his wont, whereas before he fed but sparingly; so the elder King, his brother, said to him, "Oh! my brother, I used to see thee pale in complexion, and wan, and now thy color has returned; tell me then how is this?" And he answered, "For how my color altered that can I speak of, but forgive me that I tell thee not plainly, why it returned to me;" and his brother replied, "Tell me first as to the altering of thy color, and of thy weakliness, that I may hear it:" Then said he, "Oh! my brother, know that when thou sentest thy minister to bring me to thy presence, I made all ready, and went forth on the plain before my city: Then I bethought me of a certain string of jewels, (that which I brought and gave thee) which was left in my palace;

so I entered my palace, and I saw my wife, and with her a black negro slave and he sleeping upon my bed; and I slew them, and came off to thee, and I brooding upon this matter: And this was the cause of the change of my color, and of my illness; and for how my color returned to me, forgive me that I tell it not." Now when his brother heard these words, he cried, "I swear to thee, by the Almighty, that thou must tell me of the return of thy color;" and Shah Zumân informed him of all that he had seen. Then said Shuhur Yâr to his brother, "I desire to see this with mine own eyes." And he answered, "Feign to set off to hunt and chase game, and conceal thyself with me, and thou shalt be witness of this, and thine own eyes shall verify the truth;" and the King announced an expedition on the instant, and his armed retinue, and his tents, went forth to the plain outside the city, and he went out himself. Now as he sat in his tent, he told his attendants to let no one enter, and he disguised himself, and entered unseen, the palace in which his brother was lodged, and sat in the latticed window looking on the garden for some short space of time. So before long the damsels and their mistress entered the garden with the slaves, and did as his brother had described, until the call to afternoon prayer.[6] (Thus goes the tale.) Now when the King Shuhur Yâr, saw this matter, his very senses fled from his head, and he said to his brother, "Let us arise, and go forth even as we are; we have no call to rule kingdoms until we see one to whom the same thing has happened as to us; and if we see none such, let us die, for that is better than to live." (So goes the tale.) Then both of them went out by a postern door of the palace, wandering day and night, until they arrived at a tree standing in the midst of a wide mead by a fountain of water on the shore of the salt sea: so they drank of that fountain, and sat down to rest themselves. Now after an hour of the day was gone, behold! the sea was troubled with waves, and a black pillar arose from it reaching up towards the Heavens, coming onwards to that desert shore (so goes the tale.) So when they saw this, the Kings were afraid, and climbed up into a tree, and it was so high, that they could see what the matter was; and lo! a Jin,[7] lofty in stature, large headed, broad shouldered, and upon his head a chest! And he came up to the dry land, and reached the tree, on which they were, and sat down beneath it; and he opened the chest, and took thence a coffer, and he unclosed it, and there came out thence a young girl, slender in person, beautiful as the bright sun, as the poet Ooteya has said in commendation—

> " She shone forth in the darkness: then beamed out
> The day, and all the foliage glistened o'er her.
> So bright is she, two suns when she appears
> Shoot forth their rays, and the pale moon is shamed.
> Created nature bows as she advances—
> And lifts her veil, and when repellant lightnings
> She flashes from her eyes, the rain drops heavily
> In tears."

(So goes the story.) Now when the Jin looked upon her, he said to her, " Oh Queen of women! Oh thou, whom I stole, and carried off secretly on the night of thy wedding: I wish to slumber for a little." So then the Jin laid his head upon the lap of the young girl, and went to sleep. Now the damsel raised her head towards the tree, and saw the two Kings as they sat above in it; then she shoved off the head of the Jin, from her lap, (as in disgust,) and rested it on the ground, and stood up before the tree, and said to them by signs, " Come down, and fear not the Ufreet." But the brothers said to her, " As God is with thee, excuse us in this matter;" Then she answered, " If you two do not come down I will rouse the Ufreet, to slay you after an evil fashion." Then were they afeard, and came down from the tree, and she stood before them, and said, " Be friendly with me; and if not, I will awake the Ufreet, and set him on you:" Then in fear said Shuhur Yâr to Shah Zumân, "Oh my brother, do as the woman orders thee;" but his brother said, "I will not;" and they demurred. Then the damsel said, "How is it; I see you are demurring? Now I will surely wake the Ufreet;" So they in their dread of the Jin, both obeyed her. Then took she out before them from her garment fold a purse, and out of it a silken string, on which were five hundred and seventeen rings; and said to them, "Know ye what these be?" And they replied, "We know not," and she said, "They were all won from their owners by me, upon the horns of this Ufreet, and do you too give me a ring, each of you two brothers." Then they both gave her rings from off their hands, and she said to them, "This Ufreet carried me off secretly on the night of my marriage, and put me into a coffer, and placed the coffer in a chest, and put on the chest seven strong locks, and laid me low in the midst of the roaring sea, the ever restless in the dashing of waves; yet he does not know that when a woman desires aught, there is nothing can prevail against her, as certain poets say."

"With confidence no women grace,
Nor trust an oath that's given by them;
Passion's the source, and resting place,
Of anger and of joy with them;
False love they shew with lying face,
But 'neath the cloak all's guile with them;
In Yoosoof's story you may trace,
Some of the treacheries rife in them;
See ye not Father Adam's case?
He was driven forth by cause of them."

"Certain poets too have said,"

"But Alas! for you, who blame me
Fix the blamed one in his fault!
Is the sin with which you shame me,
Great and grievous as you call't?

Say, I be indeed a lover,
Have I done aught greater crime
Than in all men you discover,
Even from the olden time ?
Ne'er at earthly thing I'll wonder,
Whatsoe'er the marvel be,
Till on one I chance to blunder
'Scaped from woman's wile scot free."

Now when the Kings heard these words, they wondered with exceeding great wonder ; and said either to the other, "Though this fellow be an Ufreet, yet a greater evil has befallen him than us ; and a matter such as this hath hitherto befallen no man." So then they both returned back on the very instant from her, to the city of the King Shuhur Yâr, and entered his palace, and he strangled his wife, and the damsels and the slaves. Then King Shuhur Yâr used to marry every night a young maid, and then used to slay her, and this went on for the space of three years. So the people cried out, (as men oppressed,) and fled away with their daughters, and there remained not a single damsel within that city, that was of marriageable years. Now the King ordered his Vuzeer to bring him a damsel according to the wont of his custom. And the Vuzeer went forth, and searched and found not a single damsel. Then he set his face to return to his own house, and he was in great sorrow and anxiety of mind, for he feared for his life from the King. (So goes the tale.) Now the Vuzeer had two daughters, the elder named Shuhurzad, and the younger named Doonyazad, and the elder was well studied in literature, and histories, and the traditions concerning Kings of the olden time, and the stories of men past and gone ; it was said she had a collection of a thousand books, works of history of ancient days, of Kings who were gone, and of poets. Now she said to her father, " Why is it I see thee in sorrow bearing a load of grief and of distress ? A certain poet hath said in illustration."

"Go, say to him borne down by woe,
That not for aye will grief endure;
For like as joy, its end must know,
E'en so the end will sorrow cure."

(So goes the tale.) Now when the Vuzeer heard these, the words of his daughter, he told her of what had happened to him with the King, from first to last. Then said she to him, "Billahy, oh, my father! marry me to this monarch, and then either I shall live in happiness, or I shall become a sacrifice for the daughters of Mooslims and release them from between his hands." And he said to her, "As God is with thee! think not at all of this." But she replied to him, "There is no help for it;" then quoth he, "Truly I fear, lest there happen with thee what happened to the ass and the ox with the master of the farm." And she said to him, "What was it came to pass to them?" He said, "Know, Oh, my daughter, that there was a certain merchant, that had wealth, and cattle, and he had both wife and children. Now the Almighty had given to him to know the language of beasts, and of birds; and the dwelling of this merchant was amid cultivated lands, and he had in his yard, an ass and an ox. Now one day the ox came to the stall of the ass, and found him in a place well swept, and watered, and in his manger sifted barley and clean chopped hay, and he was lying down at his ease; while only from time to time his owner mounted him as occasion required, and the ass soon returned to his wonted condition. Now on a day it happened that the merchant heard the ox say to the ass, "This is a happy state of thine! I am in suffering, thou at ease, eating sifted barley; and thou hast people to do thee service; sometimes, indeed, thou art ridden, but dost soon return home, while I am ever at the plough and at the mill." Then the ass answered, "When thou goest out to the fields, and they lay the yoke upon thy neck, then lie down; and if they beat thee, do not stand up, but keep rising up, and tumbling down; then when they bring thee back, and offer thee dry beans to eat, do not eat them, under semblance of being ill, and keep from eating, and from drinking, for a day or two, or even three, and thou'lt get relief from thy labor, and from thy toil." (So goes the tale.) Now the merchant was listening to the words of these two; and when the ploughman came to the ox with his evening feed, he ate but very little of it, and when he came at the early dawn to take the ox to the plough, he found him ailing, and he pitied him, and said "This is the reason why he could not work yesterday." So he went to the merchant, and said to him, "Oh, my master, surely the ox is grievously wearied; he has not eaten his fodder this night, no, nor tasted a bit of it." Now the merchant understood what was the matter, and said, "Go to the ass, and make him draw the plough in place of the ox the live-long day." (So goes the tale.) Now when the end of the day arrived, the ox, thanked the ass, after he had ploughed for the whole day long, for the relief he had given him from labor for that day. Then the ass answered him no answer, and repented him very sorely of what he had done, So when it was the next day the farmer's man came, and took the ass, and made him work at the plough up to the end of the day, so that he returned in no other guise, than with a sore neck, dying of weariness. Then the ox perceived him, and thanked him, and praised him for his kindness, but the ass answered him, "I was sitting at mine ease: my frowardness left me not so." Then said he, "Know that I am kindly disposed towards thee. Now I heard our master saying, "If the ox does not stand up in his stall, then give him to the butcher, to slay him for food, and cut his hide in stripes;" and truly I feared for thee, and took pity upon thee; enough; God be with thee." (So goes the tale.) So when the ox heard the words of the ass, he thanked him, and answered against his will, "I'll go with them, readily." So then the ox ate up his fodder, every bit of it, even till he licked the manger, with his tongue. All this took place and their master heard what these two said. So when the day broke the farmer and his wife, went out to the cattle stalls, and sat down, and their ploughman came, and took the ox, and went out; so when the bullock saw his master, he lifted his tail, and shook it, and made unseemly gestures, and the merchant laughed till his head fell on his shoulder. Then said his wife to him "What thing art thou laughing at?" And he answered, "A secret that I saw, and heard, and I have no power to reveal it, for then surely I should die:" Then she said to him, "There is no help but that thou tell 'st me this matter, (the cause of thy laughing) even though thou wert to die;" And he answered "I have no power to disclose it, I cannot, for fear of death," And she said "Thou wert not laughing save at me," So she ceased not whimpering, and worrying him, with entreaty, until he was overcome by her, and fairly worn out. Then he made his children come before him, and sent to call the Kazee[8], and the witnesses, intending to appoint an executor, and tell his secret to his wife, and die; for in truth he loved her with an exceeding love, and she was the daughter of his uncle, and the mother of his children. Now he had lived a life of a hundred and twenty years, and he sent and called the whole of his people and the folks of his neighbourhood, and said to them, "A strange tale hangs by me, and if I tell my secret to any single soul, I must die." Then all who were assembled there said to the woman, "As God is with thee, give up this matter, that thy husband the father of thy children, may not perish," and she answered them, "I will not turn from him until he tell me; so even let him die:" then they held their peace with her. So the merchant stood up amongst them, and turned his face towards the cattle sheds and stalls, to give it in charge (to his executor,) and then return and tell his secret, and die. Now he had a cock, and fifty hens under him, and he had also a dog; and the merchant heard the dog calling out, and abusing the cock, and saying to him "You are making merry while our master is on the point, of death." Then the cock said to the dog, "How is this matter?" So the dog repeated all the story to the cock, and the cock answered, "Wullahy, surely now our master is a man of small understanding! here have I fifty wives, and now I content this one, and make peace with that one, while our master though he has only one single wife, yet knows not how to manage matters with her! What ails him? Why does he not take a mulberry stick, and take her into his private room, and thrash her till she is half dead, or till she repents, and vows never to ask him another question on any matter?" (Thus goes the tale.) So the merchant heard, and attended to the words of the cock, as he was addressing the dog. Then said the minister to his daughter Shuhurzad, "I will do with you like as the merchant did to his wife." And she answered, "And what did he?" And the minister said, "He took her into his private chamber after he had broken off a mulberry rod, and hid it there; then he went in, and said to her, "Come into the private room that I may speak to thee, and that I may die without any one seeing me." Then she entered with him, and he locked the door of the private room upon her, and fell upon her with blows until she grew faint, and said, "I repent;" and then kissed his hands, and feet and vowed repentance. Then both he and she went out, and all the assembly were glad, and her people, and they remained in great happiness, to the day of their death." (So goes the tale.) Now when the daughter of the minister heard what was said by her father, she answered, "There is no help for it." So the minister prepared his daughter for marriage, and took her up to the King Shuhur Yâr. But she had instructed her younger sister, and said to her, "When I turn my face to go to the King, I will send to fetch thee;

so when thou com'st to me, and see'st the King has had his will with me, say to me, "Oh my sister, tell me a story and talk to me, to pass away the night (watch) and its sleeplessness;" then will I tell thee a story, so that, if it be God's will, relief from evil may ensue." Then her father, the minister, took her up to the King, and when the King saw her, he rejoiced, and said, "Art thou come to do me pleasure?" And she answered, "Even so." And the King came to her, but she wept. So the King asked her, "What ails thee?" And she answered him, "Surely I have a younger sister, and I desire much to take my leave of her;" and the King sent for her, and she came to her sister, and fell on her neck, and sat below the throne. Then the King rose, and went to Shuhurzad, and then they sat together conversing. Then said she to her sister, "Tell me some tale to break in upon the sleeplessness of our night;" and she answered, "With pleasure and all willingness, if the good King be pleased to order me." Now when the King heard the talk between the sisters, (it chanced he was heavy at heart) he was well pleased to hear the story, so he ordered her to tell it."

The First Night.

And Shuhurzad said, "It is related, oh, mighty King, that there was among traders, a certain merchant, and he was possessed of much wealth, and had much trafficing in various cities. Now on a day he mounted his horse, and went forth to recover money, in certain towns, and the heat oppressed him; so he sat beneath a tree, and put his hand into his wallet, and took thence some fragments of bread, and dry dates, and began to eat them. Now when he had finished eating the dates, he threw away the stones, and lo! an Ufreet appeared, lofty in stature, and in his hand a drawn sword, and he approached the merchant, and he said, "Stand up that I may slay thee, as thou hast slain my son!" So the merchant answered, "How have I slain thy son?" He said, "When thou wert eating dates, and did'st throw away the stones, they fell upon my son's breast, and slew him, as he was going past, so that he died on the instant." Then said the merchant, "Surely from God I came, and to God shall I return. There is no power nor strength save in God, the Great, the Almighty[9]. If I slew thy son, I slew him by chance medley: I pray thee now pardon me." So said the Jin, "There is no help, but I must slay thee." Then he seized him, and drew him along, and cast him to the earth, and raised the sword to strike him; and the merchant wept, and said, "I commit my case to God," and began extemporaneously repeating these verses.[10]

"Our fortune has two seasons, one turbid and one clear,
Our life-time has two portions, one safe, one full of fear!
Go ask of him who jeers us, when fortune does her worst,
Whom fortune most opposes, but him she favors first?
See'st not the sweeping tempest, sweep gustily along,
Yet roughly blow, above that bough, that stately is, and strong?
See'st not th' refluent ocean, bear carrion on its tide
While pearls beneath its wavy flow, fixed in the deep abide?
If we, the very plaything of fortune's hands be made,
And her excess of anguish, grief 'gainst us have arrayed,
We see the orbs of heav'n above, how numberless they are,
But sun and moon alone eclips'd, and ne'er a lesser star!
And many a tree on earth we see, some bare, some leafy green,
Of them, not one is hurt with stone, save what has fruitful been!
Think'st thou thyself all prosperous, in days which prosp'rous be,
Nor fear'st th'impending evil, which comes by Heaven's decree?"

So when the merchant ceased repeating his verses, the Jin said to him, "Cut thy words short, for Wallahy! surely there is no help but that I must slay thee." And the merchant said, "Know, oh, Ufreet, that I have many debts, due to me, and that I have much wealth, and children and a wife, and many pledges in hand: let me go then to my house, and make over to every lawful claimant, his right, and I will return to thee at the head of the year. God be my witness and surety that I will return to thee that thou may'st do with me as thou wilt, and God is witness to what I say."[11] Then the Jin took sure promise from him, and let him go. So the merchant went to his own city, and completed the transaction of all his business, and rendered to all men their due, and informed his wife, and children, of what had happened, and he appointed a guardian, and dwelt with them for the full time of a year. Then he arose, and purified himself before death, and took his shroud under his arm,[12] and took leave of his people, and his neighbours, and of all who were of kin to him, and went forth compelled against his own will. Then his friends began beating their breasts, and wailing: but he travelled, until he arrived at the same grove, and the very day of his arrival was the head of the new year. Now as he sat weeping over the matters which had befallen him, lo! an ancient man stood before him, and with him, a doe antelope bound with a chain: so the old man saluted the merchant, and asked of his welfare, and said to him, "What is the cause of thy sitting in this place, and thou quite alone, and this place too one of evil spirits?" Then the merchant related to him what came to pass to him with the Jin, and the old man, the owner of the doe antelope, wondered and said, "Wallahy, oh! my brother, thy truth is none other than exceeding truth, and thy story none but a right strange one; if it were written with the point of a needle on the corner of the eye, it were an example to whoso might consider it." Then he sat himself by the side of the merchant, and said, "Wallahy! my brother, I will not rise from thy side until I see what may come to pass with thee and this Ufreet." So he sat him down by him, and while these two were in conversation, lo! exceeding grief and fear and terror, fell suddenly on the merchant, and anxiety of mind increased upon him, and the owner of the doe antelope, was by his side; and lo! a second old man stood before them, and with him were two dogs, and he saluted them, and the two dogs were black of the dogs of Sulook.[13] Then the old man questioned them after he had saluted them, and asked them of their tidings, and said "What is the cause of your sitting in this place, and it a dwelling of evil spirits?" So they told him the story from the beginning even to the end. And their sitting there had been for no long continuance before a third old man came up to them, and with him a mare mule of a bay color; and he saluted them, and asked them why they were seated in that place. So they told him the tale from beginning to end. (And there's occasion, my masters, for iteration.) Then he sat down with them, and lo! a cloud of dust came before them, and a mighty pillar of sand in the midst of that desert! Then the cloud of dust[14] opened, and lo! within it was that Ufreet, and in his hand a drawn sword, and his eyes were shooting sparks of fire. So he came to them, and dragged away the merchant with his hand from among them, and said "Arise that I may slay thee, as thou did'st slay my son, the life-breath of my heart." Then the merchant began to wail, and to weep, and the three old men arose with weeping and wailing, and lamenting. Then the first old man came out from among them, and he was the owner of the doe antelope, and kissed the hand of that Ufreet and said to him, "Oh, Jin, head of the Kings of the Jins, if I were to tell thee the story of me and this doe antelope, and thou should'st consider it wondrous, would'st thou grant me third part of the blood of this merchant?" Then said the Jin, "Even so, oh, old man, if thou tell'st me this story, and I consider it a wonderful one, then will

I give thee a third part of his blood." The old man answered, "Oh, Jin, know that this doe antelope is the daughter of my uncle, my flesh and blood, and I was married to her, when she was young in years, and I lived with her for the period of thirty years, and I had no child by her. So I took to me a concubine,[15] and I had by her a male child, with eyes and brows of perfect beauty, like the moon of fourteen days old; and he grew stout, and became tall, and was a lad of fifteen years old. Now it became needful that I should journey to certain distant towns, and I travelled with great store of merchandise. Now the daughter of my uncle, this doe antelope, had learned the art of magic, and astrology from her childhood; so she transformed by magic, that son of mine into a calf, and the damsel his mother, into a heifer, and entrusted them to the herdsman. Now I returned after a long time from my journey, and asked for my son, and his mother. Then she answered me, "Thy handmaid is dead, and thy son has fled away, and I know not whither he is gone." So I remained for a whole year, my heart in grief, my eyes streaming with tears, until the time came for the festival of[16] the Almighty, the Greatest. Then sent I a messenger to my herdsman, and ordered him to bring me a fat heifer; and he brought me a fat heifer, and she was the damsel whom this doe antelope had ensorcelled. Then I tucked up all my sleeves, and took a knife in my hand, intending to slay her, but she bellowed, and staggered hither and thither, and shed tears; and I marvelled at her, and pity came upon me, and I stood fast, and turned from her, and said to the herdsman, "Give me another than her." Then the daughter of my uncle called out at this, "Surely we have not a fairer, nor a fatter than her," and I went towards the heifer to cut her throat and she bellowed loudly; so I refrained, and ordered the herdsman to slay her, and take off her hide. Now he slew her, and stripped off the skin, but found on her nothing, fat nor flesh, nought save skin and bone ; and I repented me of having slain her, when my repentance was of no avail, and I gave her to the herdsman and said to him, " Bring me a fat calf," so he brought me mine own son. Now when the calf saw me he broke his tether and ran to me, and laid his head on my shoulder, and shook himself hither and thither, and shed tears, so that I took pity on him, and said to the herdsman, " Bring me a heifer, and let this one go." Then the daughter of mine uncle, this doe antelope, called out angrily, " There is no help, but that you slay this calf on this day, for the day is an holy day, a day of joy ; nothing is slain on this day but what is fair and perfect, and there is not one among our calves fatter, or fairer than this one." Then I answered, " See only what was the apparent condition of the heifer, which I slew by thy order ; yet now we turn from her in disappointment, and she was in no way of use to us at all, and I repent me exceedingly of having killed her, so now I will not take thy bidding for the slaying of this calf this time." Then she answered me, " By the Lord, The great, The merciful, and The compassionate, there is no help for it ; thou must kill it on this holy day, and if thou dost not kill it, then thou art not my husband, nor am I thy wife." Now when I heard these bitter words of her's and knew not her object, I went up to the calf, and took the knife in my hand ;"——And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her. Then said her sister to her, " How beautiful is thy story, and how pleasing ! how grateful and how sweet !" And Shuhurzad answered her, " What is this to the story I could tell thee the night to come, if I were to live and the King would spare me." Then said the King in his soul, " Wallahy ! surely I will refrain from putting her to death, until I have heard the rest of her story." So they slept for the rest of that night, until day fully broke. Then the King went forth to his hall of audience, and the minister went up with his daughter's shroud beneath his arm. So the King issued his orders, and appointed officers, and deposed them, until the end of the day; and he told the minister no whit of what had happened. Then the minister wondered with exceeding surprise; and the court broke up, and the King Shuhur Yâr, entered his palace.

Now when it was the Second Night,

Said Doonyazad to her sister Shuhurzad "Oh, my sister, finish for us that story of the merchant and the Jin," She answered, "With pleasure, and all willingness, if the King order me." Then quoth the King, "On with thy tale." So said Shuhurzad, "It is related, Oh! mighty monarch, and wise ruler! that when the merchant desired to slay the calf his heart relented, and he said to the herdsman, "Keep the calf among my cattle." (All this the old man told the Jin, and the Jin marvelled much at these strange words.) Then said the owner of the doe antelope, "Oh! lord of the Kings of the Jins, all this took place, and my uncle's daughter, this doe antelope, looked on, and saw it, and said, "Slay the calf for surely it is a fat one;" and yet it was no easy thing for me to slay it; so I ordered the herdsman to take it away, and he took him, and turned his face homewards with him. Now next day as I was sitting at home, lo! my herdsman came, and stood before me, and said, "Oh! my Master, shall I tell thee a thing which will make thee glad, and be good tidings for me?" I answered, "Even so." Then said he "Oh, merchant, I have a daughter, and she learned magic in her childhood from an old woman, who lives with me. Now yesterday when thou gave'st me the calf, I went into the house to her, and my daughter looked upon it and veiled her face, and wept, and shortly afterwards she laughed;

and she said, 'Oh! my father! has my reputation become of no value to thee that thou bring'st in strange men to me?' So said I to her, 'But where be these strange men, and why wert thou laughing, and crying?' She answered me, 'Know that this calf, which is with thee, is the son of thy master, and he is ensorcelled, and that his father's wife bewitched both him, and his mother; and he is the cause of my laughing: now the reason of my weeping is for his mother, for how his father slew her:' Then marvelled I at this with exceeding marvel, and did not wait to see that day had dawned, before I came off to thee to tell thee." Now when I heard, Oh Jin, these, the words of my herdsman, I went out with him, and I was as one drunken, but not with wine, from the excess of joy and gladness which came upon me, until I reached the herdsman's house. Then the daughter of the herdsman welcomed me, and kissed my hand, and forthwith the calf came to me and laid his head on my shoulder. Then said I to the herdsman's daughter, "Is this true that thou say'st of this calf," And she said, "Oh! my master, even so; he is thy son, the life of thy heart." Then said I to her, "Oh! maiden, if thou wilt release him from this shape, then whatever cattle and whatever property of mine are under thy father's charge are thine from me." And she smiled and answered, "Oh! my master, I have no appetite for wealth, except on two conditions, the first that thou wilt marry me to thy son, and the second, that I may transform by magic, her who transformed him, and imprison her, for otherwise I cannot be safe from her evil practices." Now when I heard, Oh Jin, these the words of the herdsman's daughter, I replied, 'Besides what thou askest, all the property in thy ather's charge is thine, both cattle and household stuff, and as for my wife, the daughter of my uncle, her blood is permitted thee.' So when she heard my words, she took a bowl, and filled it with water: then she read a spell over it, and sprinkled it over the calf, and said to him, "If thou beest a calf, created so by the Almighty, remain in that shape, and change not, but if thou beest under the power of enchantment, return to thy former shape by command of thy Almighty God!" and lo! he shook tremblingly, and became a man. Then fell I on his neck, and said to him, "As God is with thee, tell me, what my wife the daughter of my uncle, did to thee, and thy mother?" And he told me what came to pass to them both. Then said I, 'Oh, my son, God sent thee one to restore thee, and thy right is restored thee.' So then, Oh Jin, I married the herdsman's daughter to him, and she transformed my wife by magic into this doe antelope, and said to me, "This shape is a fair one, let her not have a grisly shape, displeasing to the sight." Now the daughter of the herdsman dwelt with me, night and day, and day and night, until the Almighty took her to him. And when she was dead, my son travelled forth to the cities of India even to the city of this man with whom these things have come to pass with thee, and after that I took the doe antelope, the daughter of mine uncle, and wandered from city to city, seeking tidings of my son, till the will of God caused me to come to this place, and I saw the merchant sitting weeping; and this is my tale." Then said the Jin, "This story is a strange one, and for it I grant thee the third part of his blood." Upon this the second old man, owner of the two dogs of Sulook, came up, and said to him, "Oh, Jin, if I tell thee the story of what has happened to me with my brothers, these two dogs, and thou see'st that it is a strange tale, and very wondrous, grant me the third part of this man's blood." And the Jin said, "If thy story be a strange one, and very wondrous, be this so with thee." Then said the old man, "Know, oh, lord of the Kings of the Jins, that these two dogs, are my brothers, and I am the third of their family; and my father died, and left to us three thousand deenars[17]. Then I opened a shop and bought, and sold in it, and in like manner did my two brothers, each opened a shop: but no long time had passed before the elder brother, one of these two dogs, sold the plenishing of his shop for a thousand deenars, and bought merchandize and goods for foreign trade, and travelled. So he was absent one whole year. And on a day I was in my shop when one stood before me begging alms, and I said, "The lord has opened another door for you, not mine;" and he answered me, and he wept as he did so, "Have I altered that thou know'st me not?" Then I took note of him, and lo! he was my brother. So I rose and bade him welcome, and took him up into my shop and asked him of his condition, and he replied, "Ask me not, for wealth is waste, and state disstated." So I rose up, and made him enter the bath, and dressed him in a change of raiment from among my clothes, and took him up to my house. Then I examined the account of my principal, and the profits of my shop, and I found the labor of my mind had produced a thousand deenars, and the head of my wealth, my principal, was two thousand deenars, and I divided it between my brother and myself, and said to him, "Think that thou'st made no journey, and be not cast down." Then he took the share, and was glad, and opened a shop for himself; and I remained thus some days. Now after this, my second brother rose up, and he is the other dog here, and sold what property he had, and the whole of his goods, and proposed setting out to travel. So we tried to hinder him, but he would not be hindered, and he bought goods to travel with, and travelled forth with certain travellers, and was absent for one whole year. Then he came back like as my elder brother came back, and I said to him, "Oh! my brother, gave I not thee good advice that thou should'st not travel;" and he wept, and said, "Oh! my brother, this is God's decree; and now I am a mere beggar, not master of a single dirhem, naked, not a shirt to my back." Then I took him, Oh, Jin, and made him go into the bath, and clothed him in clothes of mine, a new suit for ordinary wear, and went with him to my shop, and gave him to eat, and to drink, and after this I said to him, "Oh, my brother, I am wont to take the account of my shop at one time at the head of the year, and that which I shall find surplus is a share between you, and between me." So I arose, Oh! Ufreet, and took the account of my shop, and saw the surplus was two thousand deenars, and I gave thanks to the Immaculate, that pure and mighty One, and made over to my brother one thousand deenars, and kept myself one thousand. Then my brother rose up, and opened a shop, and we remained thus some few days. Now after a time my two brothers stood before me, and desired that I should travel with them; and I did not so, but said to them, "What profit got ye by your travel that I should profit by it?" And I listened not to them; so we went back each to our own shops, and bought, and sold; yet they were urging me to travel for one whole year, and I was not content to do so until six years were past and gone. Then agreed I with them to travel, and said to them, "Oh, my brothers, lo! now I am a fellow traveller of your's: come then, let me see what property you have by you:" and I found not upon them a single thing, for they squandered every thing, as they were both wholly given to eating, and drinking, and sensual pleasures. So they answered me not a word; nor said I a single thing to them, but rose up, and took an account of my shop, and sold what property I had, and all the merchandise that was by me. Then found I in my possession, six thousand deenars, and I rejoiced, and rose up, and divided the money into halves and said to my brothers, "These three thousand deenars are for you, and for me, that we may trade with it." And I went, and buried the other, three thousand deenars, supposing that might come to pass to me, that came to pass to them; in case I might return, the three thousand deenars would be left for us to open our shops with.

Now they were well satisfied, both of them, and I gave each one a thousand deenars, and there remained to me the like as to them, a thousand deenars. So we got together merchandise such as was fitting, and made ready for our journey, and hired a ship, and removed our necessaries into it, and voyaged the first day, and the second day, even for a whole month. So we arrived at a city, and our merchandise with us, and made a profit on each one deenar of ten deenars; and we turned to our voyage again. Now we found on the shore of the sea a maiden that had on her worn and ragged clothes, and she kissed my hand, and said, "Oh! master, is there mercy in thee and charity? I can make thee a return for these." And I answered, "Even so; truly I love good works and charity, even though thou makest me no return for them." Then said she, "Take me as thy wife, my master, and carry me to thy city, for I have given my soul to thee; so do me an act of kindness, and I am of those can practice good works, and charity, and I will make thee a return for these, and do thou take no shame of my present condition." Now when I heard these words my heart yearned towards her, in such sort as the Almighty, merciful and great, willed it; and I took her, and clothed her, and prepared for her a fair resting place in the ship, and was kind to her. So we voyaged, and my heart became attached to her with exceeding attachment, and I was separated from her, neither night nor day, and paid more attention to her than to my brothers. Then they were estranged from me, and envied me for my wealth, and the quality of merchandise I had, and their eyes were opened enviously upon all my property. So they took counsel to slay me, and take my wealth, and said "Let us slay our brother, and all his property will be our's:" and Satan made this deed seem fair in their sight. Thus when they found me alone, while I was sleeping by my wife's side, they took up both me and my wife, and cast us into the sea. Then my wife awoke from her sleep, and was astonished. Now she was an Ufreet,[18] and she bore me up, and carried me to an island, and disappeared from me for a little; but she returned in the morning, and said, "Have I not made thee a recompense? I, who bore thee up, and preserved thee from death by command of the Almighty? Know now that I am a Jineet, and I saw thee, and my heart loved thee, as it was willed by the Almighty, for I am a believer in Him, and his Prophet, the blessing of God be on him. Then came I to thee in the condition in which thou did'st see me, and thou did'st marry me, and now I have saved thee from sinking. But I am angered against thy brothers, and there is no help for it, but I must slay them." Now when I heard this story of her's, I was surprised, and I thanked her for what she had done, and said to her, "But as to thy slaying my brothers, this cannot be." Then I told her the tale of what had come to pass to me with them from the beginning of the period to the end; so when she was informed of it she said, "This night will I fly as a bird over them, and will sink their ship, and their people." Then said I, "As God is with thee, do not this, for the proverb says, 'Oh! thou that doest good to him that doth evil, leave the evil doer to his evil deeds,' and after all they are my brothers," and she answered, "Wallahy, there is no help for it; I must slay them:" and I humbled myself before her for them. Then she bore me away, and flew, and set me down on the roof[19] of my house; so I opened the doors, and took up what I had hidden in the ground, and after I had saluted, and been to see my kindred, I opened my shop, and purchased merchandise. Now when it was some time after sunset, I went to my wife, and there saw I these two dogs tied up in the house, and when they saw me, they rose, and whined, and fawned upon me; but before I had formed a conjecture as to this, my wife said, "These two dogs be thy brothers." So I answered "And who has done this thing to them?" So she said, "I sent a message to my sister, and she did this to them, and these two shall not be released from this shape until after ten years. And now have I arrived on my journey to my wife's sister to procure their release from this state, after their having continued in it ten years." So, as I was going, I saw this man, and informed myself of what had come to pass to him, and determined not to rise hence, until I should see what might happen between him and thee; and this is my tale." Then said the Jin, "Surely this is a strange tale, and thereon I give thee here, the third portion of his blood, and the fault that he has committed." And the third old man said, he that was the master of the mare mule, "I can tell thee a more wondrous story than these two, and do thou give me the remainder of his blood, and of his crime." So the Jin answered, "So be it." Then said the old man, "Oh Sooltan, and leader of the Jins, know that this mule was my wife. Now I went on a journey, and was absent one whole year; and when I returned from my journey, I came to her by night, and saw a black slave lying on the bed with her, and they were talking, and laughing, and making use of endearing words, and gestures. Now when she saw me, she made haste, and turned towards me with a bowl of water, and muttered words over it and sprinkled me, and said, "Come out of that shape into the shape of a dog," and I became on the instant a dog. Then drove she me out of the house, and I ran out of the door, and ceased not running until I came to the shop of a butcher, and there I stopped, and began to eat the bones there. So when the owner of the shop saw me, he took me, and entered with me into his house, but when the butcher's daughter saw me, she veiled her face from me, and said, "Dost thou bring men to me, and dost thou come in with them to me!" So her father answered, 'Where is the man?" And she replied, "This dog is a man; his wife has ensorcelled him, and I know how to release him from this spell." Now when her father heard these words of her's, he said, "As God is with thee, oh! my daughter, release him:" So she took a vessel of water, and uttered words over it, and sprinkled a little upon me, and said, "Come out of that shape into thy former one." And I returned to my former shape. Then I kissed her hand, and said to her, "I wish much thou would'st transform my wife in like manner as she transformed me." So she gave me a small quantity of water, and said, "As soon as you see her asleep, sprinkle this water upon her, and say to her what words you will, and then she will become whatsoever you desire. Then I took the water, and went to my wife, and found her sleeping, and sprinkled the water upon her, and said, "Come out of that form into the form of a mare mule." So she became on the instant a mare mule, and she it is whom thou see'st with thine eyes, Oh Sooltan, and Lord of the Kings of the Jins." Then asked the Jin of the mule, "Is this true?" And she nodded her head in assent, and said by signs, 'This is the story of myself and of what has happened to me.' Now when the old man ceased telling his tale, the Jin shrugged in sign of satisfaction, and gave the old man the third of the merchant's blood."—And Shuhurzad perceived the morning light, and ceased saying the words which were permitted her. Then said she to her sister "Oh! my sister, how pleasant is thy story, and how good! how sweet and how grateful!" So she replied, "And what is this to what I could tell thee the night to come, if I live, and the King spare me!" Then said the King, "Wallahy! I will not slay her until I hear the rest of her story, for truly it is wondrous!" So they rested that night until the dawn: then went the King forth to his Hall of Rule, and the guard went up, and the Vuzeer, and the court was crowded, and the King gave orders, and reversed them, and appointed, and deposed, and did business the rest of that day: then the court broke up, and the King Shuhur Yâr entered his palace.

Now when it was the Third Night,

Doonyazad, her sister, said to her, "Finish for us that story of thine;" and she replied, "With pleasure and all willingness. They relate, Oh mighty Monarch, that the third old man told a tale to the Jin more wondrous then the two tales preceding, and the Jin marvelled with exceeding amazement, and shrugged, in sign of satisfaction, and said, "Lo! I have given thee the remainder of the merchant's punishment, and for thy sake have I released him." Then the merchant embraced the old men, and thanked them, and the old men congratulated him that he was freed, and returned each one to his own city. Yet this tale is not more wondrous than the Tale of the Fisherman." So the King said, "What is that?" She answered "They relate, Oh! mighty King, that there was a fisherman, and he was stricken in years, and he had a wife, and three children, and he was poor in condition. Now it was his custom to cast his net every day four times, and no more. So on a day, he went forth between mid-day, and four of the afternoon, and came to the sea shore, and laid down his staff that bore his net on the ground, and tucked up his shirt, and plunged into the sea, and made a cast with his net, and waited till it settled in the water. Then he got the cords together, and hauled at it, but found it weighty; so he drew it towards the dry land, and drove a stake into the ground, and made the net fast to it. Then he stripped himself, and dived into the water, about the net, and left not off working hard, until he had brought the net up. Then he rejoiced, and he drew it on shore, and put on his clothes, and went to the net, and he found in it a dead ass, and the net was torn. Now when he saw it, he was grieved, and said, "There is no strength nor power, save in God, the Mighty, the Great!"

Then quoth the fisherman, "This is strange daily bread," and he began reciting extemporaneously;—

"Oh! thou, who forth 'mid shades of death do'st fare,
And toil'st in darkling night, thy bread to gain,
Cease, cease thy useless labour, and thy care:
Man gets his living not by might and main.
Lo! the wide sea, the hungry fisher there
Doth 'neath the stars of night his watch maintain,
Nor heeds the wavy buffets of the sea,
But on the bellying net still gazes ceaselessly.

Until perchance some fish become his prey
Whose throat the hook of destiny has torn;
Then home to rest he wends his joyful way;
This by some wight is bought, by toil unworn,
Who soft at ease has slept the night away.
Thus various lots by various men are borne,
E'en as it seems the Mighty Maker's wish,
That one should ply the net, another eat the fish."

Then said he, "Shame to thee! there is no doubt of thy well doing if the Almighty will it;" and he commenced extemporaneously;—

"When thou art seized of evil then put on
Patience, the noble; that is truest wisdom.
Complain not to God's servants: in that case
Thou mak'st a plaining to the merciless
Against the merciful."

So then the fisherman, when he had looked at the dead ass, got it free of his net, and wrung out the water, and when he had wrung it he spread it out, and plunged into the sea, and said, "In the name of God," and made a cast with it, and waited until it had sunk deep: then the net grew heavy, and settled to the bottom more firmly than the first time. Now he thought that there were fish in it, and he made the net fast, and took his clothes off, and entered the water, and dived until he had got the net free, and hauled until he drew it up upon dry land. Then found he in it a large earthen pitcher, and it was full of sand and mud. Now when he saw this he was greatly vexed, and commenced saying extemporaneously ;—

"Hold! Hold! Oh! mutability of Fortune,
Or if thou pausest not, spare me at least!
I hied me forth to seek my daily pittance,
And lo! the food was not that I should find.
There's many a fool exalted to the Pleiades,
And many a wise man hidden in the earth!"

So then he threw away the jar, and wrung his net, and cleaned it, and invoked the aid of the Almighty, and returned to the sea a third time, and cast his net, and waited for it till it had sunk down. Then he took a pull at it, and found in it bits of glass and broken rubbish and bones. Now he grew very wrath and wept, and began to say extemporaneously ;—

"Nor our means, nor our fortunes, in common we share,"
As one lea teams with pasture, another lea's bare,
For the good will Fate fail though they own not a fault,
But in fickle injustice the worthless exalt.
Oh! how vile e'en to thee, Death, this life must we own,
When the mallard[20] flies high, while the hawk is struck down,
Is it strange to see wisdom ask alms at the gate,
And within the fool lord it, in insolent state?
One bird flew the earth round by east and by west,
While another found all yet, ne'er quitted her nest."

So then the fisherman raised his head towards the heavens, and said, "Oh my God, thou knowest that I do not cast my net each and every day save four times, and lo! I have thrown it the third time, and have not taken any thing: give me my daily bread now this time, oh! my God." So then he called on the Almighty, and cast his net in the water, and waited till it sunk down, and took a pull at it, and was not able to move it, for surely it was settled firmly to the bottom. And he said, "There is neither power, nor strength save in the Almighty." Then he commenced in extemporaneous verse ;—

"Foul fall thee, World, it should be so!
Naught else but toil and wail and woe,
Is doled to me.
In morning tide though life be bright,
Yet man must drain the cup e'er night,
Of misery.
And e'en with me if men asked erst,
'Who in the world of joy ranks first?'
They answered, 'He.'"

So he stripped, and dived down to the net, and busied himself, working about it till he drew it upon dry land. Then he opened it, and found in it a jar of yellow brass, full of something, and the mouth of the jar closed with tin, stamped with the seal of our Lord Sooleiman, the son of David, upon whom be blessing. Now when the fisherman saw this, he rejoiced, and said, "If I sell this in the brass market, I shall get in exchange ten deenars of gold." So he shook it, and found it heavy, and found that it was closed; and he said in his soul, "Come, let me see what is in this jar: I will open it, and look to see what is in it, and afterwards sell it." And he took out a knife, and worked at the tin cover till he had separated it from the jar, and he put it down by his side on the ground. Then he shook the jar to tumble out whatever might be in it, and found in it not a thing: so he marvelled with extreme amazement. But presently there came out of the jar a vapour, and it rose up towards the heavens, and reached along the face of the earth, and after this the vapour reached its height, and condensed, and became compact, and waved tremulously, and became an Ufreet, his head in the clouds, and his foot on the soil, his head like a dome, his hand like a harrow, his two legs like pillars, his mouth like a pit, and his teeth like large stones, and his nostrils like basins, and his eyes were two lamps, austere, and louring. Now when the fisherman saw that Ufreet, his muscles shivered, and his teeth chattered, and his palate was dried up, and he knew not where he was. So when the Ufreet looked to him, he said, "There is no God but the God, Sooleiman is the prophet of God;" and then the Ufreet cried, "Oh! prophet of God, slay me not, for I am not able to oppose thee when thou orderest, nor am one to commit a fault when thou commandest." Then replied the fisherman, "Oh! evil spirit,[21] thou speakest to Sooleiman, the prophet of God; now Sooleiman is dead, the period of a thousand and eight hundred years ago, and we are now at the end of the fulness of time! Now what is thy story, and what is the account of thee, and what is the cause of thy entering into this jar?" (Thus goes the tale.) Now when the evil spirit heard the words of the fisherman, he said, "There is no God but the God: be of good cheer, Oh! fisherman," Then answered the fisherman, "Why biddest thou me be of good cheer?" So the Ufreet replied, "Because of thy having to die an evil death, even in this very hour." Then said the fisherman, "Thinkest thou me deserving of such greeting, oh! Chief among Jins, I who undid thy fastening for thee, fool that I am! for what thing dost thou kill me, and what thing is there for which it is proper I should die? Lo! I freed thee from the jar, and took thee from the bottom of the sea, and brought thee up on the dry land." Then the Ufreet replied, "Ask of me what manner of death thou wilt die, and by what mode of slaughter I shall slay thee." So answered the fisherman, "What is my fault before thee, and what is my debt of retribution?" Now the Ufreet said, "Hear my story, oh! fisherman," And he answered, "Say on, and be brief in thy saying, for surely my breath of life hath reached my nostrils (as being about to fly forth)." So said the Jin, "Know, oh! fisherman, that I am one among the Jins separated from mankind, and I disobeyed Sooleiman, the son of David, on whom be blessing, I and Sukhur ool Jinee, and he sent his minister, Usuff Bin Burkheeyx to seize me, and he brought[22] me against my will, and dragged me along, and I was obedient in spite of myself, and he placed me standing before him. Now when Soleiman saw me, he sought protection from me (from the Almighty) and offered me the oath, and acknowledgement of submission beneath his order, but I refused to take it; then he caused me to go into this jar, and shut me up in it, and closed it with tin, and sealed it with the Great Name, and gave orders to the jins that they should carry me off, and cast me into the midst of the sea. So I remained an hundred years, and said in my soul, 'Whoso shall release me, I will enrich him for ever.' Then the full hundred years elapsed, and no one set me free, and I entered a second century; and I said, 'Whoso shall release me, I will open for him the treasures of the earth;' and no one set me free, and thus four full centuries passed away. Then said I, 'Whoso shall release me, for that man, will I fulfil three of his wishes,' And no one set me free. Then I was enraged with exceeding wrath, and said in my soul 'Whoso shall release me from this time forth, I will slay him, and I will give him the choice of how he will die,' And now thou hast set me free, and I give thee thy choice of how thou wilt die." Now when the fisherman heard the words of the Ufreet, he said, "Ya'l Ullah! a strange thing! what have I not come to set thee free save in these days!" Then said the fisherman to the Ufreet, "Let me off from my death, that the Almighty may spare thee from thine, and slay me not lest the Almighty appoint one to slay thee." Then replied the evil spirit, "There is no help for it; die thou must; so tell me what manner of death thou wilt die." Now when he was assured of that, the fisherman again addressed the Ufreet, and said, "Forgive me this my death for that I set thee free." Then replied the Ufreet, "Surely I would not put thee to death save that because thou did'st release me." Then said the fisherman, "Oh! chief of the Ufreets, I do thee good, thou dost recompense me evil! Now surely the sage told no lie, when he uttered this verse—

> " We did them good, but they its opposites
> Gave in return—
> These by my life are deeds of evil men!
> Who other than the worthy benefits,
> Such meed shall earn
> As the hyena gave his friend[23] again."

Now when the Ufreet heard these the words of the fisherman, he answered, " Make no words about it, for there is no help; thou must die." So the fisherman said in his soul, " This fellow now is a Jin, and I am a man; and the Almighty hath given me the perfect use of understanding, so I now shall take counsel to compass his destruction with my cunning, and by my wits, and he took counsel but by his malice and his perfidy." So when the Ufreet said, " There is no help for it thou must be slain," He answered, " Even so," and said, " In the Great Name, which is written on the seal of Sooleiman the son of David, on whom be blessing! may I question thee on a certain thing, and wilt thou give me a true answer?" And the Ufreet answered, " Even so." Now when the Ufreet heard the mention of the Great Name, he trembled, and shook, and said, " Ask, and be brief;" Then said the fisherman " Did'st thou abide in this jar? why the jar would not suffice to hold thy head, no, nor thy foot, and how was it large enough to hold the whole of thee?" So the Ufreet replied, " What! dost not believe that I was really in it?" Then said the fisherman, " Nay I will never believe it unless I see it with mine own eyes."—And Shuhurzad perceived the morning dawn, and ceased saying the words permitted her.

Now when it was the Fourth Night,

Her sister said to her, " Finish for us thy story, if thou 'rt not asleep." And she said, " They relate, Oh! mighty monarch, that the fisherman said to the Ufreet, " I will never believe it until I see it with mine own eyes;" and lo! on the instant the Ufreet shook himself, and became a vapour over the sea, and the vapour condensed, and entered the jar, by little and little, until the vapour had completely entered it; and then the fisherman forthwith made haste, and took the tin cover stamped with the seal, and fixed it over the mouth of the jar, and called out to the Ufreet, and said to him, "Choose what death thou'lt die! Wallahy, I will throw thee into the sea here, and I will make a house for myself in this place, and whoso comes here, him will I warn against fishing in this place, and I will tell him an Ufreet dwells here, and whoso brings him on shore, he gives him his choice what death he will die, and which way he will be slain." Now when the Ufreet heard the words of the fisherman, and saw that his soul was ensnared, and desired to get out, yet could not, for that the seal of Sooleiman prevented him, and knew that the fisherman had played a trick upon him, he said, "I was only jesting with thee." So the fisherman answered, "Thou lie'st, thou least of Ufreets, thou dirtiest and most contemptible of Jins!" And the fisherman took off the jar to the sea side, and the Ufreet called out to him, "Nay, Nay," But the fisherman replied, "Yea! Yea!" And the evil spirit made his words fair and smooth, and humbled himself, and said, "What dost thou intend to do with me, Oh, fisherman!" And he said, "To throw thee into the sea; surely thou'st rested in the sea a thousand and eight hundred years, already; but I now will leave thee to wait there until time stops: did I not say to thee, spare me, and the Almighty will spare thee, and kill me not, lest the Almighty kill thee? and thou did'st disregard what I said, and had no intent, but to act perfidiously by me, and God has delivered thee into my hands, so I will do evil by thee." Then said the Ufreet, "Open the jar for me that I may benefit thee." Then the fisherman replied, "Thou lie'st, thou accursed one! and I think my parallel and thine, is that of a Vuzeer of the King Yoonan, and the physician Dooban." So said the Ufreet, "And what was the Vuzeer of the King Yoonan, and the physician Dooban, and what was the story about them?" Then said the fisherman, "Know, Oh! Ufreet, that there was in ancient times, and ages past, in a city of Fars,[24] and in the territory Rooman, a king that was called Yoonan, and he was a lord of wealth, and of armies, and of dreaded power, and his allies were of all nations of men; and he had on his body a leprosy. Now men of science, and physicians, had come to him, and he had drunk medicines, and taken powders, and applied ointments, and no one thing of these did him good, and no single one among the physicians was able to give him ease. So it happened that there arrived at the city of the King Yoonan, a physician, ancient and stricken in years, and they called him the physician Dooban; and he had read books, both Greek,[25] and Persian, and books from Constantinople, and Arabia, and Syria; and works on the science of medicine, and astrology, and he understood the whole power of its remedies, and the rules of its injunctions, and of its means of healing, and of hurting; and he understood the nature of all plants, and shrubs, and herbs, and their power of hurting and of healing; and he understood philosophy, and had gone through the whole range of the sciences of medicine, and of other sciences belonging to it. Now when the physician entered the city, and had abided there a few days, he heard the news of the King's illness, and of what had happened to him, by means of the leprosy, which evil, God had caused him to endure, and how the physicians, and men of science were unable to heal him with their medicines. Now when the physician heard this, he remained all night thinking of it. So when the morning broke, and the dawn appeared, and it was light, then the physician put on his handsomest apparel, and went in to the King Yoonan, and kissed the earth before him, and prayed for his continual greatness and prosperity, and uttered all he said in fair language, and informed the King of what he was, and said, "Oh! King, they have told me of what has happened to thee by means of that disease which is in thy body; and how the greatest physicians have not the art to drive it thence; and now I can cure thee, oh! King, and yet will make thee drink no medicine, and will anoint thee with no unguent." So when the King Yoonan heard his words, he was surprised, and said, "How wilt thou do this? Wallahy! if thou doest cure me I will enrich thee even to thy son's son, and I will give thee gifts, and whatsoever thou askest, that shall be thine, and thou shalt be my companion, and my friend." So then the King invested the physician with a dress of honor, and treated him kindly, and said to him, "Can'st thou indeed cure me of disease without medicine?" And he answered, "Even so I will heal thee." And the King marvelled with exceeding marvel, and said to him, "Oh! physician this that thou speakest of, shall it be in these times, and in these days! Now be quick, oh! my son," And he replied, "To hear is to obey; it shall be to-morrow." So he went into the city, and hired a house for himself, and set down in it his books, and his medicines, and his simples. Then he set about taking out drugs, and books, and he made a mallet, and hollowed it, and put a handle to it, and made a ball for it according to his art. Now when he had prepared all these and he had completed them, he went up to the King the next day, and went in to him, and told him to ride forth on the plain, and play at ball and bat, [26] and there went with him the courtiers, and chamberlains, and the chief minister, and the lords of state, and he was not yet near the place of exercise, before the physician Dooban came to him, and gave him the bat, and said to him, "Take this bat, and grasp it with this gripe, and use it to drive the ball with on the plain; so get on thine horse-back, and strike the ball until thy hand is moist, and thy body, and the medicine will sink into thy hand, and will penetrate thy body. Now when thou art done playing, and the medicine has entered thy body, retire to thy palace, and after that enter the warm bath, and wash, and go to sleep; then art thou cured. Enough; God be with thee." So the King Yoonan took the bat, from the physician, and grasped it in his hand, and mounted his horse, and threw the ball before him, and followed after until he reached it, and struck it with all his might, and his hand had a tight grasp of the wooden handle of the bat, and he ceased not striking the ball, and driving after it, and hitting it, till his hand grew moist, and all his body also, and he imbibed the medicine from the wood. Then the physician Dooban knew that the medicine had penetrated his body, and he told him to return to the palace, and get into a warm bath on the instant; so the King Yoonan returned on the instant, and ordered them to get the bath ready. So they began to prepare it, and the carpet spreaders made great haste, and the slaves ran hurriedly, and got ready a change of apparel for the king. Now he entered the bath, and bathed long, and completely, and put on his clothes, at the entry room of the bath,[27] and went out thence, and went up into his palace, and slept there. Now this is what occurred in the matter of the King Yoonan, but for what happened in the case of the physician Dooban, surely he returned to his house and abode there. So when the morning broke, he rose, and went to the king, and asked his orders: and the king ordered him to enter, and he went in, and kissed the earth before him, and broke out extemporaneously, and said,

"Virtue was proud when thou wert called her sire,[28]
And any else so called the name denies;
Oh! brow that beam'st with intellectual fire,
Thou smooth'st away dark mists from high emprize;
Thy face still radiates in the light of joy,
And how can then the face of fortune frown?
So works on me the grace thou dost employ,
As works the dewy clouds on barren down;
And I the summit of my wishes see,
So pours thy wealth upon my poverty."

So when he ceased repeating this stanza, the King rose quickly upon his feet, and fell on his neck, and made him sit by his side, and dressed him in a dress of priceless value; for it came to pass when the King came out of his bath, that he looked on his body, and saw no trace of leprosy upon it, and his body was clean as virgin silver. So the King rejoiced with exceeding joy, and his breast swelled with delight, and his heart was opened. Now when the morning was dawned, he entered his hall of audience, and sat upon the throne of his state; his chamberlains stood about, and the great men of his state, and the physician Dooban came unto him. So when he saw him, he stood up to greet him in haste, and seated him by his side, and immediately tables covered with exceeding delicate viands were placed before them, and the physician ate with the King, and ceased not bearing him company during the whole of that day. And when the night approached, he gave the physician Dooban, two thousand deenars besides a dress of honor, and a present, and mounted him on his own steed. So the physician returned to his own house, and the King Yoonan was in amazement at what the physician had effeçted, and he began to say, "This man cured me medicinally, even the whole of my body, and yet anointed me with no ointments; wallahy! surely this is no other than a right strange cure! This man now is worthy of reward, and distinction, and I intend to constitute him my companion and my friend, during the extent of my life." So the King Yoonan remained in joy of mind, and gladness of heart, on account of the comfort of his body, and his recovery from illness. Now when it was morning the King Yoonan went out, and sat upon his chair, and the lords of state stood about him, and the umeers and ministers sat on his right, and on his left. Then the King asked for the physician, and he came in, and kissed the earth before him. So the King stood up to greet him, and seated him by his side, and spoke with him, and wished him long life, and clothed him in a dress of honor, and gave him gifts, and ceased not conversing with him, until the night approached, then the King ordered him five dresses of honor, and a thousand deenars. So the physician returned to his own house, and was grateful to the King. Now when the morning dawned the King went forth to his hall of audience, and his nobles surrounded him closely, and his chamberlains, and ministers. (Thus goes the tale.) Now the King had a minister, unsightly to be looked upon, a man of ill omen, abject, avaricious, and he was one who cherished ill will. So when the minister saw that the King placed the physician near him, and gave him gifts, the minister envied him, and wished him evil in his heart, as has been said in respect of this, 'No mortal man 'scapes malice;' and they say too, 'Ill will's an ambushed lurker in the heart, power reveals, and weakness keeps it hidden.' So then the minister came before the King, and kissed the earth before him, and said to him, "Oh! King of the age, and of these times, thou art he by whose power I have flourished as a green tree. Now I have it in my power to shew thee exceeding kindness, and if I conceal it from thee, then were I a bastard, and no true man: so if thou orderest me to disclose it, then will I disclose it to thee." Then the King said, and he became troubled at the words of the minister, "And what is this power of thine?" Then answered he, "Oh! glorious monarch, the men of old have said, 'Whoso looketh not behind him, hath not fortune for his friend;' and lo! I have seen the King on far other than the right way, and bestowing gifts on his enemy, and on one whose object is the destruction of his kingdom, and to this man he has shewed favor, and treated him kindly, with much kindness, and placed him near himself, even very near, and I fear for the King." So the King replied, and lo! he was much troubled, and his color changed, "On whom art thou thinking, and whom meanest thou to designate?" He answered, "Oh!

King thou art asleep! Awake! I mean the physician Dooban." Then said the King, "Fie on thee! this is a true man, and is favored by me above all men, for that he cured me with something which I merely griped in my hand, and was healed from my disease, which baffled all the other physicians, and he is such as one cannot find in these days, and not in the whole world is there like him, neither east nor west, and now thou sayest to me sayings after this manner! Now this day have I settled on him a daily allowance, and a pension, and intend to grant him every month a thousand deenars, and if I were to divide all my possessions with him, it were but a little for his worth. Now I cannot think that thou sayest this, save enviously, as they relate of the king Sundubad."—And Shurhurzad perceived the morning dawn, and ceased saying the words permitted her.

So when it was the Fifth Night,

Her sister said "Finish for us thy story if thou'rt not asleep." So she said, "They relate, oh! mighty monarch, that the King Yoonan said to his minister, "Thou art one into whom envy has entered, Oh! Vuzeer, because of this physician, and thou dost long for his being put to death, and after that I should repent me as the king Sundubad for the killing of his hawk." Then said the Vuzeer, "Forgive me, oh! King of the age, and how was that?" So the King told the story of the king Sundubad. "It is said, (but God knows the truth of it,) that there was a king among the kings of Fars, and he was fond of sport and exercise, and of hunting and of trapping game. And he had always a certain hawk near him, which he let not be separated from him, by night, nor by day, and all night long he had it sitting on his hand, and whenever he rose up to hunt he took the bird with him; and he made for it a cup of gold hung round his neck, to give it drink out of. Now it fell out the king was sitting, and behold! the chief falconer began to say, 'Oh! king of the age, these are the days for going forth to hunt.' Then the king ordered that they should set forth, and took the hawk on his hand, and they journeyed until they arrived at an open plain, and they struck out the circle of the chase, [29] and forthwith a doe antelope came within the circle. Then said the king, 'Over whose head the antelope shall leap, and get away, that man will I kill.' Then they narrowed the circle of the chase about it, and behold! the antelope came before the king, and stood firm on its hind legs, and gathered in its fore-feet to its breast, as if about to kiss the earth before the king: so the king bowed his head in acknowledgment to the antelope; then it bounded over his head, and took the way of the desert. Now it happened that the king saw his attendants winking and pointing at him, so he said, 'Oh! vuzeer, what are my attendants saying?" The vuzeer replied, "They say thou didst proclaim that, over the head of whomsoever the antelope should leap, that man shall be put to death.' Then said the king, 'By the life of my head, surely I will follow her up till I reach her.' So the king set off in pursuit of the antelope, and gave not over following her till he reached a hill among the mountains. Then the antelope strove to get to a mountain lair, so the king cast off his hawk at [30] her; then the bird drove its talons in her eyes, to blind and bewilder her, and the king threw his mace at her, and struck her so as to roll her over. Then he dismounted, and cut her throat, and flayed her, and hung the body, at the pommel of his saddle. Now it was the time for the mid-day sleep, and the plain was parched and dry, nor was water to be met with in it: and the king was thirsty, and his horse also; so he went about searching for water, and he saw a tree dropping water, as it were melted butter. Now the king wore on his hands, gloves of the hide of a beast of prey, and he took the cup from the hawk's neck, and filled it with that water before the bird, and lo! the hawk struck the cup with his talons, and overturned it. So the king took the cup a second time, and caught the drops of water, as they were falling, until he filled it ; for he thought the hawk was thirsty ; so he set the cup before it, but she struck it with her talons, and upset it. Then the king was enraged with the hawk, and got up a third time, and filled the cup, and put it before his horse ; but the hawk overturned it with his wings. Then quoth the king, 'The lord take thee, thou unluckiest of birds, thou keepest me from drinking, and deprivest thyself, also, and the horse ! So he struck the hawk with his sword, and cut off its wing ; but the bird began lifting its head, and saying by signs, 'Look at that which is beneath thee.' Then the king lifted up his eyes, and saw below the tree (the brood of calamity) a snake, and this (that was dropping from the tree) was its poison. Then the king repented him of having cut off the hawk's wing, and arose, and mounted his horse, and went taking with him the antelope, until he arrived at his tents within the hour, and he gave the antelope to the cook, and said to him, 'Take, make it ready.' So the king sat down on his chair, and the hawk on his hand, and the bird struggled gaspingly, and died. And the king cried out, wailing and lamenting for having slain the hawk, and it the cause of saving him from death ; and this is what occurred in the story of the king Sundubad." So when the minister heard the words of the King Yoonan, he said to him, "Oh ! monarch great in dignity, and what call have I for ill will to him? Surely I have no experience of his evil deeds, and I would not do as I do, save for a service to thee, and if thou dost not take this as true, may I die as a vuzeer died, who acted treacherously to the son of a certain king." So said the monarch, "How was that ?" Then said the minister, "Know, oh! King, that there was a certain king, who had a son much given to hunting and sports of the field, and he had a vuzeer, whom the king his father ordered to be always with him, whithersoever he might set his face to go.

And so it fell out on a certain day, the youth went out to hunt, and follow his sport, and his father's vuzeer went forth with him, and as they journeyed together they saw a large wild beast; Then said the vuzeer to the king's son, 'See there! a wild beast for you! give it chase.' So the king's son followed it until he was out of sight, and the wild animal got away from him in the desert. So he knew not whither to go, nor in what direction to travel! and lo! a damsel appeared right on the head of his way, and she was weeping; so the king's son said to her, 'Who art thou?' and she said 'I am daughter of a king among the kings of Hind, and I was in the desert, and drowsiness overcame me, and I fell from my beast, and I knew not where I was; thus have I become far separated from my people, much bewildered.' Now when the king's son heard these words, he pitied her condition, and mounted her on his horseback, and settled her on the crupper, and travelled until he arrived at a ruined house. So said the damsel, 'My master, I wish to go in a while:' So he lifted her off at the ruined house. Now she delayed coming out, and the king's son thought that she was delaying needlessly; so he entered the ruin after her, and knew not whither she was, but lo! she was a Ghoul,[31] and was saying to her children, 'My children, I have brought you to-day a fine fat youth.' Then they answered, 'Bring him to us, oh, mother, that we may browse upon him our bellies full:' so when the king's son heard their talk, he thought death inevitable, and his very collar bones trembled, and he feared for his life, and went back. Then the Ghoul came out, and saw him as one in fear dreading attack, for he was trembling. Then said she to him, 'What art thou afraid of?' and he replied, 'I have one who is my enemy, and I am afraid of him;' and the Ghoul answered, 'Dids't not thou say 'I am a king's son?' And he replied, 'Even so.' Then said she, 'Why dost not give thine enemy something of value, to satisfy him?

He answered. 'My enemy is not to be satisfied with money, but only with my life, and I am in fear of him, and am a man much oppressed.' So she replied, 'If thou be so oppressed, as thou pretendest, ask aid, against him from God, and he will surely restrain his evil doing, and the evil of which thou art afraid.' Then the king's son raised his head towards the heavens, and said, 'Oh! thou who givest ear to him who is in necessity when he prays to thee, and removest his distress, Oh, God, give me the victory over mine enemy, and cause him to turn from me, for thou hast power to do what thou willest.'[32] Now when the Ghoul heard his prayer, she turned away from him, and the king's son returned to his father, and told him the story of the vuzeer; Then the king called the vuzeer to him, and slew him. And thou, the King, if thou continuest to trust the physician, surely he will make thee die the very worst of deaths, and he whom thou mad'st much of, and caused to come near thee, will work thy destruction: for dost not see, he healed the disease, on the surface of thy body, by something which was grasped in thy hand? do not then be assured he will not destroy thee by something held in like manner." Then said the King Yoonan, "Thou hast said it, Oh! Vuzeer! it will be as thou hast said, oh kindly affectioned minister, and surely this physician has come as a spy searching to put me to death; and if he healed me by something held in my hand, he can hurt me by something given me to smell."[33] So the King Yoonan said to his minister, "Oh Minister! what must be done in this?" Then the minister replied, "Send a messenger after him this very instant, and call for him, and when he comes strike him across the neck, and recompense his evil deeds; thus wilt thou rid thyself of him, and get the better of him by stratagem before he can deceive thee." Then said the King Yoonan. "Thou hast said true, Oh! Vuzeer." So then the King sent one to call the physician, and he presented himself, and he was glad in heart, and knew not what the Merciful had appointed for him; as certain poets say in illustration;—

"Oh! thou, who dread'st thy destiny,
Be of good cheer, and still confide
In Him, who spread so boundlessly
The earth from side to side.
For whatsoe'er was formed to be
Will surely be my friend; but still
Thou hast assurance to be free
From what is not His will."

Now when the physician entered the King's presence he commenced saying extemporaneously;—

"Some little share of what my duty owes,
If I in thanks essay not to disclose,
What but my pearls of verse, my studied prose?
Or ere I asked a gift thou gavest me,
Bestowed off hand, and as the donor free!
How should I best return the praise thy due?
Aloud in thought, to thee I'll honor do;
See by thy favors, so thou'st graced my state,
I stand erect though bending 'neath their weight."

And said he further in illustration;—

"Turn thy face away from woe,
And confide in what's forecast,
Joy in present blessing know,
And in it forget the past;
Things abound that cause our ills,
Yet the sequel gives us ease;
As the Great doth as he wills,
Challenge not what He decrees."

And further still in illustration;—

"To the Allwise, thine all confide,
From whom no secret thing can hide,
And set thy heart on all beside,
At rest;

And know that matter, will not be
According to the fantasy,
But as the Lord of Lords shall see
Is best."

And yet again in illustration;—

" Be glad in heart, and glad in mind,
Forget thy griefs of every kind;
The wisdom of the Wise alleviates woes;
Toil not to plan; can forethought save,
Or aught avail a helpless slave?
On endless mercy all thy trust repose!"

Then said the King to the physician, "Knowest thou why I have called thee here." The physician answered, "I know not what is hidden, God only knows that." "Then" replied the King. "I made thee come here to kill thee, and to extinguish thy life." Then the physician wondered at this address with exceeding wonder, and exclaimed, "Oh, King, what is this thou sayest to me?" The King answered, "It has been told me that thou art a spy, and that thou hast come here with intent to slay me, and lo! now will I put thee to death, before thou dost make me die." So the King called loudly to the sword bearer, and said, "Strike the neck of this deceitful fellow, and free us from his evil practices." Then said the physician to the King, " Spare me, spare me, for the love of God, and slay me not, or God will slay thee." And then he repeated the same words again and again to him, like as I spoke to thee, Oh! Ufreet, and yet thou let'st me not go, but wert bent upon killing me. Then said the King Yoonan to the physician Dooban, "I shall not be at ease until I have put thee to death, for as thou did'st heal me by something held in my hand, so am I not assured against thy killing me, by something given me to smell, or something else of like sort." So said the physician, "This then, Oh King, is the return I meet from thee; thou dost offer evil for good." The King replied, "There is no help for it; die thou must without delay." Now when the physician was well assured that the King intended to slay him without doubt, he wept, and regretted the good which he had done to other than the good; as one has said in illustration;

34 " No wisdom doth the giglot grace,
Though wise his sire, and wise his race.
And no one save by subtlety
Can sure-foot tread through wet and dry."

And after this the executioner stepped forward, and bound the physician's eyes, and drew his sword, and said " Give the word;" And the physician wept, and said to the King, " Spare me, spare me, for the love of God, and kill me not, for God will kill thee," and commenced extemporaneously;—

" I was kindly; others cruel; they were prosperous; I lost all;
And benevolence hath made me master of a ruined hall.
If I live no man I'll profit: if I perish, curse for me
All the good when I'm no more with every curse of infamy!

Then said the physician to the King, " This is the return I meet from thee? thou returnest me the reward of the crocodile." Then said the King, " And what is the tale of the crocodile?" The physician replied " It is not possible for me to tell it, and I in this state; now as God is with thee, spare me as God will spare thee." So then the physician wept with exceeding weeping, and certain of the King's private attendants arose, and said, " Oh King, grant us the blood of this physician, for we have not seen him commit one fault towards thee, and we have not seen him save healing thee from thy disease, which baffled all physicians, and learned men of science." Then said the King to them, " You know not the cause of my putting to death this physician, and this it is, that if I spare him, surely I myself am doomed to death without doubt, and by healing me of the disease which I had by something held in the hand, surely it is possible he may slay me by something given me to smell; hence I fear lest he kill me, and take a bribe for doing it, since he is a spy, and is come here for no end but to compass my death; so there is no help for it; die he must, and after that I shall be assured of my own life." Then said the physician, "Spare me, spare me, for the love of God, and kill me not, or God will kill thee." Now when the physician, Oh, Ufreet, knew for certain that the King would put him to death, he said unto him, "Oh! King, if there is no help for it, but that I must die, then grant me a space that I may go down to my house, and appoint my people, and my kindred, where they may bury me; and that I may relieve my soul from its obligations, and distribute my books of medicine: now I have a book, rarest of the rare, I offer it to thee as an offering; keep it as a treasure in thy treasury." Then said the King to the physician, "And what is in the book?" He replied, "Things countless, beyond the power of computation; and as a small portion of the secrets that are in it, if thou dost directly after thou hast cut off my head, open three leaves of it, and read three lines of the page on thy left hand, then the head will speak with thee, and give thee an answer to every question which thou dost ask it." So the King wondered with exceeding wonder, and shrugged with satisfaction, and said, "Oh! physician, what! directly I cut off thy head, wilt thou speak to me!" He answered, "Even so, oh, King:" So replied the King, "This is a strange matter;" And forthwith sent him away closely guarded by a guard. Now the physician went down to his house, and performed all his obligations on that day, and on the next day he went up to the King's hall of audience, and the great men and ministers, and chamberlains, and deputies in office, and the lords of state went up also, the whole of them, and the presence chamber was as a flower bed of the garden; and lo! the physician came up into the presence chamber, and stood before the King, surrounded by guards, and with him he had an old volume, and a bottle for holding *Kohl*[35] and in it a powder. And he sat down, and said, "Give me a charger," And they gave him a charger; and he poured the powder upon it, and spread it out, and said, "Oh! King! take this book, and open it not until thou hast cut off my head, and immediately thou hast cut it off, place it upon this charger, and order its being thrown upon that powder, and directly thou hast done that the blood will stop flowing; so then open the book." So the King gave orders for the striking his neck, and took the book, and the swordsman arose, and struck the physician's neck with the sword, and placed the head on the middle of the charger, and threw it upon the powder. Then the blood stopped flowing, and the physician Dooban opened his eyes, and said, "Open the book, oh! King," So the King opened the book, and found that the leaves stuck together: so he put his finger to his mouth, and moistened it with his tongue, and opened the first leaf, and the second, and the third, and each leaf did not open but with much trouble; so the King turned open six leaves, and looked upon them, and found nothing written upon them. Then said the King, "Oh! physician, there is nothing written upon this?" And the physician replied, "Turn over yet more than that;" So he turned over three more, and there was but a short space elapsed before the drugs penetrated his system at one time, and on the instant, (for the book was poisoned) and forthwith the King began to be convulsed, and cried out, and said, "The poison has penetrated me!" And the physician Dooban began to repeat extemporaneously;—

"They issued savage mandates, but no long time
Survived they in their cruelty; for lo! ye!
'T was but a little, and the mandate was not.
Had they done justice, justice were done them,
But they did ill, and evil was their portion;
And fortune turned against them, strongly armed
With acts of woe and trouble; so they passed hence,
And the mute eloquence of their condition
Repeated to them, 'This is your reward,
Blame not the retribution.'"

(Thus goes the tale.) So when the head of the physician ceased its words, the King fell down on the instant a dead body. Know then, Oh! Ufreet, that if the King Yoonan had spared the physician Dooban, God would have spared him, but he refused to do so, and sought to put him to death, so God slew him, and thou, Oh! Ufreet, if thou had'st spared me, God would not have refused thee."—And then Shuhurzad perceived the morning light, and ceased the words permitted her.

And when it was the Sixth Night,

Her sister Doonyazad said to her, "Finish for us thy story," and she replied, "If the King order me;" And he said, "Say on." So she said, "They relate, Oh! mighty King, that the fisherman said to the Ufreet, "If thou hadst spared me, then would I have spared thee, but thou didst desire naught but my death; so now I will put an end to thee by confining thee in this jar, and I will cast thee into this ocean." Then the accursed spirit roared loud and cried, "As God is with thee, Oh! fisherman, do not this, and do thou spare me, and retaliate not upon me for my doings! and as I am guilty, so be thou merciful, for it is said among the sayings that go current; 'Oh! thou who dost good to him, who hath done evil, leave over the evil doer to his evil deeds,' and do not as did Oomâmuh to Atikuh." So said the fisherman, "And what did Oomâmuh to Atikuh?" And the Ufreet replied, "What time is this for stories, and I in this dark cell waiting till thou makest an end of me; and after will I tell thee the tale." So the fisherman said, "Leave off these words; there is no help but that thou must be cast into the sea, and there is no way for thy getting out for evermore. Now for a surety, I spoke humbly to thee, and beseeched thee with weeping, and thou didst seek naught but my death, without a fault deserving this at thy hands, and I had not ever done thee an evil act: lo! now what had I done to thee but good in being thy releaser from that cell of thine! Now when thou didst to me that thou didst, then worked I base tricks upon thee, and know, that when I have cast thee into the sea, then for the sake of whomsoever may take thee up (for that he may cast thee back a second time) I will tell him what hath befallen me with thee, and I will warn him, and thou shalt abide in this sea here to the end of time, till thou diest." And the Ufreet replied, "Let me go now, for this is the time to shew generosity, and lo! I make a vow to thee; that I will do thee no hurt for ever, and I will profit thee in a thing such as shall put thee out of want. (So goes the tale.) So the fisherman took a vow from him for that when he should set him free, he (the Ufreet) should not trouble him, but should do kindly acts to him: So then he made firm the plight with him, and made him swear by the name of the Greatest God. Now the fisherman opened the jar for the Jin, and the smoke rose up until it came forth, and was fully out; then it became, when collected, an Ufreet. And he kicked the jar till he cast it into the sea; so when the fisherman saw the casting away of the jar into the sea, he was assured of death and was bitterly afeard, and said, "This is no sign for good:" So then he strengthened his heart, and said. "Oh! Ufreet, the Almighty hath said, 'Fulfil thy vow, if the vow was required of thee:' now thou hast sworn a vow to me, and made oath that thou wilt not be treacherous to me, that the Almighty may not punish thee; for of a surety he is jealous; he giveth a season, but letteth not escape. Now I said to thee like as the physician Dooban said to the King Yoonan, 'Spare me that God may spare thee!' Now the Ufreet laughed, and walked on before him, and said, "Oh, fisherman, follow me." So the fisherman went on after him, but he was not assured of escaping with his life: and he went on until they came out into the suburbs of the city, and went up towards the hills, and reached a broad wilderness, and lo! they arrived at a pool of water, and went into the midst of it, and the Jin said to the fisherman, "Follow me!" So he followed him into the midst of the pool. Now the Ufreet stood still, and ordered the fisherman that he should throw his net, and take fish. Then the fisherman looked into the pool, and saw in it fish of colors, white and red, and bluish and yellow. So the fisherman marvelled at this. Then took he out his net and cast it, and hauled it, and saw in it four fish, each one of each color. Now when the fisherman saw this, he was glad, and the Ufreet said to him, "Go in with these to the Sooltan, and lay them before him, then will he give thee what will keep thee from want; I pray thee now accept my excuse, for of a surety at this time I know not any other way to profit thee, for I have been in this sea a period of a thousand, and eight hundred years, and have not seen the face of the world save within this hour. But do you not take fish here save once in every day, and then leave it." Then said he to him, "May [36] the Almighty afflict me not, when separated from you." Then he struck the earth with his foot, and the earth tore asunder, and swallowed him, and the fisherman went to the city, and he was in great marvel at what had happened to him with the Ufreet, and how it had been. So then he took the fish, and entered into his house, and took an earthen dish, and filled it with water, and threw the fish into it, and the fish paddled their fins when they got into the water in the dish, and he carried the dish upon his head, and went with it towards the king's palace, even as the Ufreet ordered him, Now when the fisherman came up before the King, and laid the fish before him, then the King wondered with exceeding wonder at those fish, which the fisherman laid before him, and he had not seen in his lifetime any like them in color, nor like them in shape. So the King said, "Give those fish to the handmaiden, she who dresses food." (So goes the tale.)

Now the handmaiden was one whom the King [37] of Roum had given to the King three days before, and he had not made trial of her in dressing meat. So the Vuzeer ordered that she should cook them in a frying pan, and he said to the damsel "Oh! handmaid of the King! The King has said to thee, 'I put thee not to this trouble, Oh tear of mine eye, save for my great desire to eat of thy dressing; gladden my heart this day by thy delicate work, and thy savoury cooking;' now surely one hath given the Sooltan a rarity." So the vuzeer went away after that he had instructed her, and the King ordered that he should give the fisherman four hundred deenars. Then the vuzeer gave them him, and he took them in his bosom, and went swift and straight to his house, and as he went he tumbled, and he rose again, and he stumbled along, and thought that this was a dream. Then he bought for his children what was necessary for them, and went in to his wife, and was in great joy of heart, much elated. This now was what happened in the matter of the fisherman, but for what befel in the case of the damsel, surely she took the fish, and cleaned them and put on the frying-pan. Then she threw the fish into it, and there was no long time before one side was dressed, and she turned them upon the other side, and lo! the wall of the kitchen tore asunder, and there came out from it a young girl, fair of stature, of oval countenance, perfect in every attribute, dark eyed with kohl, and she was apparelled in an under garment of silken cloth with scolloped edges, beryl colored, and in both her ears large rings, and on her wrists a pair of bracelets, and her rings with bezels made of jewels of price, and in her hand a long rod of cane. So she pushed down the rod into the frying-pan, and said, "Oh, fish, are you firm to your vow?" Now when the handmaiden saw this, a swoon came upon her, and the young girl said again that saying a second time, and a third time, and the fish raised their heads from the frying-pan, and said in distinct tongues, "Even so, Even so." Then began they at once to say—

"Turn from your vow, we turn from our's.
Fulfil it, our's is too fulfilled.
Free us, and we are recompensed."

So after this the young girl turned over the frying-pan, and went forth by the place which she came by, and the wall returned again as it was. So when the handmaiden recovered from her swoon, then saw she the four fishes burned up like black coals. So she said, "My staff is broken even in this my first bout." And she fell on the earth swooning on it. And while she was in this state, lo! the vuzeer came, so he saw her like an old idiot woman that knows not the Sabbath from Thursday. Now he lifted her upon her feet, and she recovered and wept, and informed the vuzeer of her story, and that which had happened. So the vuzeer marvelled greatly, and said, "This is no other than a right strange matter." So then he sent after the fisherman, and they brought him: then the vuzeer called harshly to him, and said, "Thou fisherman, bring to us four fish like those which thou broughtest before." So the fisherman went forth to the pool, and cast his net: he landed it, and lo! four fishes in it like to those others. Then he took them, and went off with them to the vuzeer; so the vuzeer went in with them to the handmaiden, and said, "Arise, fry these before me, that I may see this rare matter." Then the damsel arose, and cleaned them, and put on the frying-pan, and cast them into it, and the fish were not browned in the pan, before the wall tore asunder, and the young girl appeared, and she was in form and in feature as afore, and in her hand the long slender rod, and she thrust it down into the frying-pan, and said 'Oh! fish, Oh! fish, are you firm to your ancient vow!' and lo! all the fish lifted their heads, and repeated that, their former distich, and it was,—

"Turn from your vow, we turn from our's.
Fulfil it, our's too is fulfilled.
Free us, and we are recompensed."

And Shuhurzad perceived the morning dawn, and ceased saying the words permitted her.

So when it was the Seventh Night,

She said, "They relate, Oh! mighty King, that when the fish spoke, and the young girl turned over the frying-pan with the slender long rod, and went forth by the place at which she came, and the wall returned as before, then the vuzeer arose, and said, "This matter is not proper to be concealed from the King." So forthwith he stood before the King, and informed him of the event, and of what he had witnessed even before himself. So said the King, "There is no help, but that I see this with my own eyes." And he sent after the fisherman, and ordered him that he should bring four fish, like the first ones: So then he sent three men with him as a guard: Then went the fisherman, and brought the fish to him forthwith: and the King ordered that they should give him four hundred deenars. So then the King turned round upon the vuzeer and said "Arise, fry me the fish here before me?" And the vuzeer replied, "To hear is to obey." So he made them bring in the frying-pan, and they prepared the fish, and lifted the pan upon the fire, and threw the fish upon it; and lo! the wall tore asunder, and there came out from it a black slave, like as a dark rock from the mountains, or one of the residue of the [38] tribe Aâd, and in his hand the top branch of a green tree, and he said in fearful words, "Oh! fish, Oh! fish, be ye all firm to your ancient vow?" And the fish lifted their heads from the frying-pan, and said, "Even so, Even so, we be true to our vow,

Turn from your vow, we turn from our's.
Fulfil it, our's too is fulfilled.
Free us, and we are recompensed!"

And he stood before the frying-pan, and struck it with the bough which was in his hand, and went forth by the place he came in. Then the King, and the vuzeer looked upon the fish, and saw they were become like to coal. So the King stood aghast awhile, and said, "This is a matter as to which silence cannot be kept, and for these fish, surely there is a secret in them." So the King ordered the fisherman to be brought, and when he was present, the King said to him, "Fie on thee! whence are the fish?" He answered, "From a pool between four hills beneath this mountain, which is by the suburbs of the city." Then the King turned upon the fisherman and said, "How many days' journey is it?" He replied, "Oh, our lord the Sooltan, the journey is one of half an hour." So the Sooltan wondered, and ordered his retinue to go forth, and his picked men to mount on the instant, and the fisherman went before him cursing the Ufreet until they got up the hill, and arrived at a vast desert which they had never seen during the whole of their lifetime, and the Sooltan, and the whole of his retinue marvelled. Then they looked upon the desert, and the pool in the midst of the four mountains, and the fish in it, of four different colours, red, and white, and yellow, and bluish. So the King stood still, and marvelled, and said to his retinue, and to those who were present, "Has any one among you ever seen this pool before?" Then they said, "Never, oh! King of the age, for the whole of our lifetime." Then they questioned those stricken in years, and they answered, "Since our lives we have never seen this pool in this place." Then said the King, "Wallahy! I will not enter my city, and I will not sit upon the throne of my kingdom, until I learn the matter of this pool, and these fish!" So he ordered the people to encamp about these hills, and summoned his minister, and he was a minister of experience, wise and attentive, acquainted with affairs, and he summoned him before him, and said to him, "I desire to do a certain thing, and I will inform thee of it; the wish has entered my heart that I should go alone, by myself this night, and root out the matter of this pool, and these fish, and do thou sit at the door of my tent, and say to the umeers, and ministers, and chamberlains, and deputies in office, and each one who may ask thee, that the Sooltan is weak with fever, and ill at ease, and that he has ordered me not to allow any one to go in to him; and do thou let no one know of my intention." And the vuzeer could not dissuade him. So then the King altered his outward garb, and hung his sword round his neck, and went up one of the hills, and travelled the rest of the night, until the morning. Then he went on the whole day, and the heat was too much for him on account of his journeying the day and night; and the next night he travelled until the morning, and there appeared something black in the distance. So he rejoiced, and said "Perhaps I may find one who can inform me of the story of the pool, and of the fish." So he drew nigh, and found a palace built of black stone; clamped with iron, and the gate with one leaf opened, and one leaf shut. Now the King was glad, and stood before the gate, and tapped lightly, and heard no answer; so he tapped a second time, and a third time, and heard no answer: so he knocked loudly, and no one answered him. Then said he "No doubt but this is empty." And he made his mind resolute, and entered by the gate of the palace into the vestibule, and called loudly, and said, "Oh! people of the palace, I am a stranger, and a way-farer; have you aught here[39] as the traveller's victuals?" And he repeated this a second, and a third time, and heard no answer. So he made his heart stout, and composed his mind, and entered the vestibule in the midst of the palace and found in it nothing, save that it was spread with silken cloth, worked in stars, and there were curtains hung round it, and in the midst of the palace a spacious area, and there were sets of apartments and a raised terrace, and each set opposite to another, and a canopy, and a tank, with four figures of fierce animals made of gold, casting water from their mouths, clear as pearls, and gems of value; and there were birds within the palace, and a net made of gold hindering them from flying off; and he saw no one. So the King marvelled, and was sad at heart for that he saw no one who could give him news of the wilderness, and of the pool, and of the fish, and of the mountains, and the palace. So then he sat between the doors in thought, and lo! there was a mournful voice, as from a grieved heart, and it chanted and said ;—

"I let none know, yet was it known,
All I for thee had undergone,
And sleep, that erst mine eyes would bless,
Changed into weary wastefulness,
Oh! fortune, hang not thus upon me,
Cast not the dust of mourning on me!
Nor care nor trouble have foregone me,
Lo! both beset my mind.

Chiefs of the tribe are chiefs no more,
The wealthy of their race are poor,
Yet those thy pity fail to move,
Though thus they serve as slaves to love.

The wanton wind that blew on thee
Provoked else while my jealousy,
But soon as this my destiny,
Befell,—mine eyes were blind.

What can the archer's skill devise,
Who when beset in hostile guise.
Hath turned his arrow 'gainst the foe,
And faithless finds his shivered bow?

And even thus with men it fares,
Set round, and cramped with growing cares,
How can they 'scape what fate prepares.
What destiny designed?"

Now when the Sooltan heard the mournful voice, he stood up quickly, and went forward, and approached the sound; then found he a curtain, hung at the door of a chamber, and he lifted the curtain and saw behind it a young man sitting upon a chair raised about a cubit from the ground, and he was a handsome youth, of excellent stature, and eloquent of speech, and with a shining brow, and ruddy countenance, and a mole[40] upon the broad part of his cheek like to a round spot of amber, as hath said the poet;—

"That jetty, hair, that glossy brow,
My slender waisted youth, of thine,
Can darkness round creation throw,
Or make it brightly shine.
The dusky mole that faintly shows
Upon his cheek, ah! blame it not;
The tulip flower never blows
Undarkened by its spot."

Then the King was glad directly he saw him, and saluted him, but he remained sitting, and he had on a loose robe of silk stuff with the border embroidered with gold of Ægypt, and upon his head a crown set full of jewels, and yet upon his face the trace of sorrow. So the King saluted him, and he returned him a low and graceful salute, and said[41] "Oh! master, you are greater than I, though you stand and I sit, and I have an excuse for not rising." Then said the King, "Sure I hold you excused, Oh! youth: lo! now I am a wearied man before you, and have come to you on urgent matter for which I am solicitous, desiring that you should inform me of this pool, and of these fish, and of this palace, and of the cause of your sitting solitary in it, and the reason of your weeping." Now when the young man heard these words, his tears ran down upon his cheeks, and he wept with exceeding weeping, until his bosom was drenched with tears; then began he to say;—

—— "Say ye
To him that lies inert, the days of time
Shoot forth their arrows on thee. Oh! how many
Hath Fortune set upright,—how many hath she
Cast down! Though thou be sleeping, dull, and heedless,
Surely the eye of God is ever wakeful.
To whom hath time brought peace of mind?—who is there
The world hath e'er stood fast with?"

Then he breathed a long fetched sigh, and began saying extemporaneously;—

> " Entrust thy cares to Him that made mankind
> Lay by thy grief, cast sorrow from thy mind.
> Ask not the Past, 'how was it this befell?',
> All is His fate, His power, and all is well."

Then the King marvelled, and said to him " What weep you at, Oh, young man?" and he replied " How should I not weep, and this my condition!" And he laid his hand on the skirt of his garment, and put it aside, and lo! he was the lower half of him stone, even to his feet, and from his middle to the hair of his head, man. Now when the King saw the youth in this state he grieved with extreme grief, and cried "Alas! Alas!" and said " Oh, youth, thou hast added grief to my grief; I was seeking to know about the fish and their story, and now I am exceeding anxious to enquire both their story and thine: Surely there is no strength nor power save in God the Great, the Mighty! Tell me speedily, Oh! youth, the whole bearing of thy story." So he said, " Give me thy hearing, and thy attention." And the King replied, " Surely my hearing and my attention are ready." Then said the young man, " Of a surety in regard to these fish, and to myself, the matter is a strange one; if it were written on the corner of the eye with the point of a needle it were a warning to whoso should consider it." So the King said, " How is that?" He answered, " Oh, my master, know that my father was the king of this city, and his name was Muhmood, lord of the black islands, and he abode at these four hills, so he remained in power seventy years. Then my father died, and I reigned as sooltan after him, and I took to wife the daughter of my uncle, and she loved me with exceeding love, so that of a surety directly I was absent from her, she ate not, neither drank she until she saw me again near her. So she remained firm in this attachment to me five years, until on a certain day she went forth to the baths: So I ordered the cook to make ready something for us speedily, and prepare the evening meal. Then I entered this palace, and slept in the place I used to sleep in, and I ordered two damsels to sit near me, one at my head and the other at my feet, and I remained thinking upon her absence, and sleep took not hold of me, save that my eyes were winking, and my mind awake. Then heard I the damsel who was sitting near my head say to her at my feet, 'Oh Masooda, wretched is our master, and wretched are the days of his youth, and, oh! for his deception by our mistress, that accursed unchaste one!' So the other replied, 'Even so; God curse all women that be deceitful, and adultresses, since the like of our master, and his fair youth, suiteth not with that harlot who sleeps abroad every night.' Then she who was near my head said, 'Our master is dumb, one who eats and is satisfied, he questions her not!' So the other said, 'Fie on it! our master thinks that ere she retires alone as her fancy leads her, she does him great kindness with the bowl of wine which she gives him to drink every night before the time for sleep, and she puts henbane in it: then he sleeps, and knows not what happens, and is not aware whither she goes, nor whither she sets forth: and after she has made him drink the wine she puts on her clothes, and perfumes herself, and goes out from near him to be away until the morning; then she comes to him, and fumigates him with something beneath his nose, and he arouses from his sleep.' Now when I heard the words of the damsels, the light became dark before my face, and I knew not when the night came on. Then the daughter of my uncle returned from the baths, and they set the table with dinner for us, and we ate, and sat for half-an-hour's time bearing one another company as was our custom. Then I called for the wine which I used to drink at the sleeping time, and she reached me the cup, and I cast away the wine, for I made as if I drank it according to my custom, and I let it drop into my vest folds, and I went to sleep at once, at the instant, and I was as one would think I were sleeping, and lo! she said, ‘Sleep out the night; stir not henceforth; by the Almighty! I hate thee, and I hate thy presence, and my soul is wearied with thy companionage, and I care not when the Lord take thy soul.’ So she arose, and put on her fairest apparel, and perfumed it, and took my sword, and put it in my belt, and opened the gates of the palace, and went out. Then arose I, and followed her until she went out of the palace, and I threaded the streets of the town until she arrived before the city gate. Then she spoke words which I understood not, and the padlocks dropped as broken, and the gate opened, and she went forth, and I after her. Now she took notice of naught until she arrived among certain hillocks, and came to a reed hovel with a dome by it, made of mud, and a door to it. Then she entered, and I climbed up upon the roof of the dome, and I stood above those within, and lo! the daughter of my uncle had gone in to a black slave with one lip like a grouse's bill, and one lip like a felt mattress, a lip which might gather mud from the gravel, and he was sluggish like a lazy leper, and he was lying upon a coarse reed mat, wrapped in a blanket and a tattered sheet. So she kissed the earth before him, and that slave lifted his head to see her, and said, ‘Fie on you! where have you been staying up to this time! There have been here with me my negro cousins, and they drank wine, and each one had his mistress with him, and I was not content to drink on your account.’ Then she replied ‘Oh! my master, my beloved one, light of my eyes, know you not that I am married to my cousin, and that I hate his very sight and I abhor his love, and if it were not that I feared for your sake, I would not wait till the sun were risen, before his city were desolate, the owl hooting in it, and the raven and the fox making his abode in it, and the wolf, and I would remove its stones behind the mountain Caucasus.’ So said the slave, ‘You lie, you accursed one, and I swear an oath to you, even by the honor of the negroes, and think not our nature is as the nature of the whites, from this day forth if you remain away till this dark hour, I will not be your love, and I will not lay my side to your's: Oh! accursed woman, do you make child's play with me! Am I for your convenience you rank wretch, you dog's wife, you worst of the whites!' Thus spoke the youth. 'So when I heard his words, and looked upon them, and saw, and heard the matter between these two, the world darkened before my face, and my soul knew not in what place it was, and the daughter of my uncle stood up, weeping and speaking wheedlingly to him, and she said to the slave, 'Oh, beloved one, and flower of my heart, if you are angry with me who is left to cheer me, and if you throw me off, who will take me in? oh, my beloved, oh! light of my eyes.' And she ceased not weeping and beseeching him until he was reconciled to her. Then she rejoiced and stood up, and took off her clothes, and her wrapping garments, and said, 'Oh my master, what have you here? what shall your handmaiden eat?' Then said he to her, 'Lift up the caldron, beneath it are the bones of some wasted rats; eat them and go to that slop jar, in it are some leavings of barley beer.' Then she arose, and ate, and drank, and washed her hands and her mouth, and went and lay down with the slave, upon the coarse reed mat. Now when I saw these deeds, which did the daughter of my uncle, I was scarce aware of my existence, and I descended from the dome, and took the sword which the daughter of my uncle took with her, and drew it, and made an effort to slay both of them. Then struck I the slave first upon his neck, and I thought that the death decree had fallen on him."—And Shuhurzad perceived the morning light, and ceased the words permitted her.

So when it was the Eighth Night,

She said, "They relate, oh! mighty King, that the young man who was spell-bound, said to the King, "When I struck the slave with intent to cut off his head, I divided not the two arteries, but separated the windpipe, and the skin and the fleshy parts; then thought I that I had slain him; so he made a noise through the wound, a loud hissing groan, and the daughter of my uncle shook herself and followed after me. So I put back the sword into its sheath, and went to the city, and entered the palace, and slept upon my bed till the morning. Then lo! the daughter of my uncle came, and she wakened me, and lo! she cut off her hair, and put on mourning garments, and said, 'Oh, son of mine uncle, speak not to me on what I do; surely they report that my mother is dead, and my father is slain in battle, and my brothers, one of them is dead by the bite of a scorpion, and the other is dead by a fall from a high place. Now there is fair reason for me, that I should weep and grieve.' So when I heard her words I was silent with her on that matter, but said, 'Do now what thou wilt; surely I will not thwart thee.' So she sat down in sorrow, and was grieving; and was mourning, a whole year from the beginning of its circle to the end, and at the end of the year, she said to me, 'I wish to build a tomb in your palace in the fashion of a dome, and I will set it apart for grief, and I will name it the House of Sorrow.' So I said to her, 'Do now what thou wilt.' So she built for herself a building to mourn in, and made in the midst of it a dome, and a tomb like to a sepulchre. Then she removed the slave and set him down in it, and he continued unable even to show her any evidence of love, but he could only drink liquids, and from the day of his wound he spoke not a word, but his appointed time as yet freed him not from life. So every day my wife was wont to go to him morning and evening, and go down into the tomb, and weep and wail over him, and give him liquids to drink, and strong broths both for morning food and evening meal, and left not off doing after this manner a second year. Now I turned away my mind from her, and went not near her, save on a certain day, when I went in to her, when she expected me not. Then found I her weeping, and saying, 'Wherefore art thou lost to me, Oh! delight of my heart? talk to me, Oh! my soul! Say something to me, Oh! my beloved.' And she began repeating verses extemporaneously;—

'Though thou art well my patient heart is worn away
For love of thee:
My whole affections, and my soul have hold and stay
On only thee;
Take there my spirit, take my bones where'er thy way
May carry thee;
And where thou restest, deep in earth, my poor corpse lay
By side of thee;
Then call my name by my cold tomb, and I'll essay
To answer thee;
A wailing cry shall from my bones sad greeting pay,
Sweet voice, to thee.'

Then she began again repeating, and as she did, she wept;—

'The day that I can get near thee,
That is my blest, and blissful day.
The day of death is that to me,
On which thou turn'st away.
When terrified the livelong night
The fear of death I scarce endure,
It is more sweet with thee to meet,
Than feel my life secure.'

Then spoke she and commenced extemporaneously;—

'If I could wake at morning tide
With every earthly good supplied,
If I could rule on Khosroo's throne,
And were the universe mine own.
Unless mine eyes could daily trace
That form of thine, that well loved face,
Not these, nor all that they could bring
Were worth to me a midge's wing.'

(So said the teller of the story.) "Now when she made an end of these her words, and her weeping, I said to her, 'Oh daughter of mine uncle, restrain thyself from grieving, and glut not thyself with weeping; no profit shall come of it.' She replied, 'Reason not with me on what I do, and if thou opposest me I will make thy soul perish.' So I held my peace, and I left her at rest in the state she was. Now she refrained not from grieving and shedding tears, and mourning another year, and after the third year I went in on a certain day, and I was angry for a chance matter that thwarted me, and this contrary event had vexed me very exceedingly. Then found I her near the sepulchre within the tomb, and she was saying, 'Oh! my lord, I hear no voice from thee, and thou speakest no word to me, not even one; Oh! my lord why dost thou return me no answer?' Then she began extemporaneously;—

'Oh, sepulchre! Oh sepulchre! why is it gone, his comeliness?
Why is thy lustre passed away that was so fair to see?
Nor heaven above, Oh, sepulchre! nor earth below dost thou appear
How then to me seem the bright sun, and silver moon both here!'

So when I heard her words and her verses, it added fury to my rage, and I said, 'Woe to thee thou mistress of sorrow!' And I commenced saying in verse;—

'Oh, sepulchre! Oh sepulchre! why is it gone, his frightfulness?
Why is thy lustre passed away that was so foul to see?
Nor cinder pot, Oh sepulchre, nor cesspool drain dost thou appear,
How then to me seem the black coal, and slimy swash both here!'

Now when she heard my words she sprang up, and stood upright, and said, 'Fie on thee, thou dog! thou art he who hast done this deed to me, and wounded the beloved of my heart, and hast caused me affliction, and afflicted the days of this youth, and lo! three years are past that he is neither dead, nor is he alive.' Then said I to her, 'Oh, thou foulest of harlots, and vilest of abandoned women, the doating mistress of pimping slaves! it is even so, I did this.' Then seized I my sword, and grasped it tight in my hand, and made at her to slay her. So when she heard my words, and saw me resolutely determined on her death, she laughed and said, 'Out with thee, dog! if alas! one cannot bring back what is sped, nor put life in the dead, yet surely the Almighty hath given me power, over him who has done this, and lo! there was in my heart a fire burning against him, not to be extinguished and a fierce indignation not to be quenched.' Then she stood upon her feet, and uttered certain words which I understood not, and said, 'Go forth by my charm, one half of thee, stone, and one half of thee, man!' So then I became as you see, and have abode here not able to rise, and not able to sit down, and I was not dead, and yet I was not alive. Now when I became after this manner, she worked a spell upon the city, and whatso was in it, either streets, or grassy spots, and our city was one of four races, Mooslims and Nazarenes, and Hebrews, and Fire worshipers. So she transformed them by a charm into fish, the white the Mooslims, and the red the Worshipers of fire, and the bluish colored the Nazarenes, and the yellow the Hebrews, and she changed by magic the four islands into four mountains encompassing the pool. Now surely every day she beats me, and lays on me with a scourge a hundred stripes, until my blood flows, and my shoulders stream with gore. Then she clothes me with a vest made of hair like a dress over the upper half of me, and puts on this handsome robe above it." So then the young man wept and began to repeat in extemporaneous verse;—

"So! I am patient, Lord, beneath thy will,
Beneath thy just decree, and constant wait
Until thine end it please thee to fulfil.
They wrong my soul in many a fearful straight,
They wronged me, and were violent; but still
I have a hope my recompense to find
In Heaven for all my woes, and present ill.
I trust, amid their acts that vex my mind,
The Chosen, and [42]Approved, the refuge of their kind!"

(So goes the tale.) Now after this the King turned towards the young man, and said "Oh! youth, thou hast added grief to my grief, after that my sorrow was beginning to depart from me; but now, Oh! youth, where is she, and where is the tomb in which is the wounded slave?" So the young man replied, "Surely the slave is in the dome building in the sepulchre lying there, and she is in that dwelling house over against the gate; she is wont to go forth once every day as soon as the sun is risen, and first when she goes forth she comes to me, and strips me of my clothes, and strikes me with the scourge, even an hundred strokes, and I weep, and cry out, and there is no power of motion in me so that I can keep her off from tormenting my spirit. Now after she has punished me she takes down drinks to the slave, and jellies to give him to drink, and the next day on the morrow comes again." So the King said, "Wallahy! oh! youth, I will most surely do a worthy deed for thee, which shall be spoken of, and they shall write chronicles of it to the end of time," So the King sat conversing with him until the night came on, and they slept. So the King arose at the time of the false dawn, and took off some of his garments, and drew his sword, and departed for the place in which was the slave; then was he aware of the lamps and candles, and perfumes and sweet unguents, and he searched after the slave till he came to him, and struck him one stroke so that he slew him, and lifted him on his back, and cast him into a well that was in the palace. Then returned and changed his clothes for those of the slave, and lay down within the sepulchre, and the drawn sword with him laid by him lengthwise. Now after an hour's time she, the accursed sorceress, arrived, and first when she came in she stripped the son of her uncle of his clothes, and took a scourge, and smote him. So he cried out, "Alas! spare me: what have I done in this, oh, daughter of mine uncle? take pity on me, oh my cousin!" and she replied "Did'st thou take pity on me, and leave me him I doated on?" And she smote him until her hand was wearied, and the blood streamed from his sides. Then she clothed him with the hairy garment, and the silken robe over it. Then went she down to the slave, and had with her a goblet of drink, and a cup filled with strong broth, and descended into the dome building, and wept, and cried, "Well away!" and said, "Oh! my lord, speak a word to me! oh! my master, talk with me!" and began to repeat these couplets;—

"How long will last these thwarting cares,
How long will my affliction be,
When shall the torrent cease that wears
These cheeks so ceaslessly?
Thou dost prolong, oh! cruel thou!
The term that keeps me from thy side;
If 'tis to give me pain, sure now
Thou must be satisfied!"

So then she wept, and said, "Oh! my lord; speak a word to me, and talk with me," and the King lowered his voice, and pronounced thickly, and spoke after the speaking of the negroes, and said "Alas, alas, there is no help, nor power save in God, the Great, the Mighty." Now when she heard these words she shrieked for joy, and a swoon came upon her: So after a while her senses returned, and she said, "Oh my Lord, are you sound and well?" and the King made his voice faint and said "Oh! accursed woman, art thou worthy that I speak with and talk to thee!" She replied, "What is the cause that I am not so?" And he answered, "The cause is that during the livelong day thou tormentest thy husband, and he is calling for aid, and thou makest sleep a stranger to me even from eventide till dawn, and he supplicates, and prays Heaven against me, and against thee, and has caused me disquiet, and hath been injurious to me, and if this were not so, then were I in health: this now is it which prevents me from answering thee." So she said

" With thy leave may I free him from what spell is on him ?" Then said the King to her. " Release him, and have pity on me." Then replied she " To hear is to obey ;" and she arose, and went out from the dome building to the palace, and took a cup, and filled it with water, and uttered certain words over it. And the cup bubbled, and gurgled, and boiled up, even as the cauldron bubbles on the fire, and she sprinkled him with it, and said " In right of what I declare and say, if thou hast become after that fashion by my spell, and by my art, go forth out of that form, into thine own former shape." And lo ! the young man was convulsed, and stood up upon his feet, and rejoiced at his deliverance, and said " [43] I witness that there is no God but the God, and I witness that Muhumud is the prophet of God, the blessing of God be on him !" Then said she to him, " Go forth, and return not hither, and if thou dost I will slay thee." And she screamed these words in his face : So he went forth from before her. Then turned she towards the dome building, and went down, and said " Oh ! my lord, come forth to me till I see thy beauteous shape." So the King replied to her in faintly uttered words, " How hast thou done ! thou hast cured the tree top for me, but hast not cured the root." So she said, " Oh ! my beloved ! Oh ! my dark love ! what is the root ?" He answered, " Shame on thee, Oh ! thou accursed woman ! the people of this city, and the four islands ! every night when the night has reached its middle point the fish lift their heads, and shed tears, and utter prayers against me and against thee ; this now is the cause of the prevention of my being in health : go now, release them speedily, and come to me, take me by the hand, and set me upright : than will health have been restored to me." Now when she heard the words of the King, sure she was imagining him the slave, and she was rejoicing. Then said she, " Oh ! my master, on my head and my eyes be it, in the name of God :" So she rose up and stood upright, and was exulting as she passed on, and went forth to the pool, and took a little of its water."— And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her.

So when it was the Ninth Night,

She said, "They relate, oh! mighty King, that the young girl, the sorceress, when she took of the water of the pool, and uttered certain words over it, which could not be understood, the fish frisked about, and lifted their heads and stood upright, on the instant, and the spell on the people of the city was unlocked. And the city became inhabited, and the traders bought, and sold, and each one was occupied with his own calling, and the islands returned as they were. So the young girl, the sorceress, went to the King on the instant, and said to him, "Oh! my beloved, stretch forth thy precious hand to me, and arise," So the King replied in feigned language, "Come near to me." So she approached until she was at his side, and the King drew out his sword in his hand, and smote her on the breast: then the blade went through, so that it glittered from behind her back. Now he smote her,—yea—— he divided her into two halves, and he cast her on the earth, part hither, part thither, and went forth. Then found he the young man who had been spell-bound standing in expectation of him; so he welcomed him with the prayer of peace, and kissed his hand, and thanked him. So the King said to him. "Will you abide in your city, or will you go with me to mine?" Then said the youth, "Oh! King of the age, do you know what journey there is between you and your city!" And the King answered "One of two days and a half!" Now upon this the youth said to him, "Oh King, if now you are sleeping, awake! surely between you and your city the journey is one of a full year for a traveller that travels diligently, and you could not come hither in two days, and a half save that the city were under a spell, and I, oh! King, will not separate from you even during the twinkle of an eye." And the King was glad. Then said he, "Thanks be to God, who hath conferred on me this benefit in thee, and thou art my son for that during the whole length of my life I have not possessed a son." Then they fell on each other's necks, and rejoiced with exceeding great joy. So they went on till they reached the palace, and the King who had been spell-bound ordered the lords of his state that they should prepare for a journey, and get ready his baggage, and the whole of what was necessary for the occasion. Then laboured they at the preparations the space of twenty days, and he (the King) and the Sooltan went forth, and his heart burned yearningly towards his city for now he was departing from it. So then they journied, and fifty armed servants with them, and very precious gifts, and they left not off travelling night and day, for a full year. And the Almighty decreed peace and safety for them until they reached the city, and sent messengers to inform the vuzeer of the Sooltan's arrival, and of his being safe. Then the vuzeer and all the army came out after they had given up all hope of the King, and his armed retinue came to meet him, and they kissed the earth before him and welcomed him with the prayer of peace, and he entered, and sat upon his chair, and made the vuzeer come before him, and he informed him of all that had come to pass to the youth. So when the vuzeer heard what had befallen the youth, he congratulated him for his preservation, and so the matter was set at rest. Then the King gave gifts to many people, and said to the vuzeer, "Call here the fisherman who gave us the fish." Then sent he for the fisherman, who was the cause of the release of the people of the city. So he came into his presence, and the Sooltan gave him a dress of honour, and questioned him of his condition, and how many children he had. Then the fisherman gave him to know that he had two daughters, and a son, and the King sent to bring them before him, and took to wife one daughter, and gave the other to the youth, and made the son his treasurer.

Now he gave regal investiture to the vuzeer and sent him to reign over the kingdom of the youth, which was that of the Black Islands, and dispatched with him fifty armed servants who accompanied him, and he gave dresses of honor to all the nobles. So the vuzeer kissed his hand and went forth, and travelled on that very time and hour, and the Sooltan and the youth were in peace and quiet. And the fisherman became the richest of the people of his age, and his daughters continued the wives of the Kings, until death came to them. And yet this is not more wonderous than what happened to the porter. Now there was a certain man among the porters of the city Bughdád, and he was a bachelor: So as it came to pass on a certain day, he stood in the street leaning upon his [44] hamper, and behold! there stood before him a woman wrapped in a wrapping dress of silk stuff of Monsul, with socks embroidered with gold, with gold wire worked in the hem of her garment, and a fair purse playing loosely by her side. So she stood still and lifted her short veil, and there appeared beneath it two eyes, black, with lashes like vine tendrils gentle in their earnest look,perfect in all attributes. So she addressed herself to the porter, and said in language sweet and excellent, "Take up your hamper, and follow me." And the porter hardly could credit the words, until he took his hamper, and made haste, and said, "Oh, day of good fortune! Oh, day of grace!" and followed her until she stopped at the door of a house. Then she tapped at the door, and there came out to her, a man, a Nazarene, and she gave him a deenar, and took from him fermented wine,[45] clear as olive oil, and put it down into the hamper, and said. "Lift and follow me." And the porter said. "This, Wallahy! is a happy day, and a day fortunate for the granting of our wishes." So he lifted the hamper, and followed her; and she stopped at the shop of a grocer, and bought from him apples of Syria, and Turkish quinces, and mountain peaches, and jasmine, and Syrian lotus roots, and myrobalans of Uklamon, and hill citrons, and Sooltan oranges, and sweet scented myrtle, and camomile, and anemonies, and violets, and pomegranate flowers, and narcissus blossoms, and put the whole down into the porter's hamper; and she said "Lift;" so he lifted and followed her. Now she stopped at a butcher's, and said to him, "Cut off for me ten pounds of meat." So he cut it for her: and she paid him the price, and wrapped it in leaves of the plantain, and laid it in the hamper, and said, "Lift, Oh, porter;" So he lifted, and followed her. And the damsel went on, and stopped at a dry fruit seller's, and took from him the kernels of pistachio nuts, as much as was required for dessert, and raisins from Tuhamut, and almond kernels, and said to the porter, "Lift and follow me." So he lifted the hamper, and followed her until she stopped at the shop of a sweetmeat-seller, and she bought an earthen dish, and laid on it of all that was in his shop, either cross barred, or cake sweetmeats, scented with musk, and soapcakes, and lemon drops, and ladies' kisses, and Zeenab's combs, and ladies' fingers, and of the large sweetmeats called the kazee's mouthfuls, and took of all sorts of sweetmeats, on the dish, and put it down in the hamper. Then said the porter to her. "Had you told me, then would I have brought a she camel with me to carry all this market stuff." So she smiled, and slapped him on the neck with her hand, and said to him "Be quick in your going, and leave off talking too much, and, please God, your hire will be forthcoming." So she stopped at a perfumer's, and took from him ten measures of rose-water, and crocus water, and water of violets, and of lavender, and took two loaves of sugar, and a bottle of rose-water scented with musk, and a bit of the male berzoin wood, and wood of aloe and ambergris, and musk, and she took candles of Alexandria, and put the whole into the hamper, and said, "Lift your hamper, and follow me." So he lifted it, and followed her, until she arrived at a fair dwelling house, and before it a grass plot; a handsome one, lofty in its construction, strengthened with pillars; its gate had two leaves of ebony, plated with plates of ruddy gold. So the damsel stopped at the gate, and turned round the veil from off [46] her face, and gave a light tap, and the porter stood staring at her, and he ceased not to meditate much upon her beauty, and her perfect form, and behold! the door opened, and the two leaves stretched wide apart. Then looked the porter for her who opened the gate to the damsel, and lo! she was in stature just five cubits, of prominent and fleshy figure, a very queen of beauty, and of elegance, of fairness and of perfection, and she had hit the very mean of beauty: her forehead glossy, and her face of ruddy hue, and her eyes like to those of the wild cow and the ghuzul and her eyebrows like the bow of the first day's moon of the month Shubân, and her cheeks like anemonies, and her mouth small as the ring of Sooleiman, and her lips red as coral, and her teeth like stringed pearls and the white camomile, and her throat like the antelope's, and her bosom sloping as a penthouse, and her breasts like two unripe pomegranates, and her body decked in damask silk [47] as the poet has said of her;—

"Behold the sun, and full orbed moon
That lighten all this place!
How delicate her chiselled brow,
How cheery bright her face!
Your eyes have never yet beheld
Jet black contrast with white,
As when her forehead, and her hair
In mingled charms unite.
A name peculiar must be found
For loveliness so rare;
Alas for me! ye roseate cheeks!
I have no portion there!
She walked; and still from side to side
She swayed her gracefully;
I laughing watched those jutting hips,
So strangely fair to see!

But gazing on her slender waist
I wept in very fear
To think so delicate a thing
Should such a burthen bear.

(So goes the tale.) Now when the porter looked upon her, his senses and understanding were carried from him, and his hamper went nigh to fall from his head; but he said, "I have never seen in my life, a day more fortunate than this." So said the damsel who was the portress to her who was provisioner, "Come in from the gate; and let this poor porter go." So she who was provisioner entered, and the portress and the porter followed her, and they went on till they reached a fair [48] courtyard, built by rule of geometry very excellently, the essence of composition and proportions, and there was a balcony and awnings to it, and minarets, and private rooms with curtains hung before them, and in the midst of the courtyard a large tank filled with water, and in it a fountain, and at the upper end of the courtyard a raised dais of cypress wood set with gems, with a loose[49] curtain hung about it of red damask silk, the buttons of it pearls as large as nuts, and larger. And there appeared at their entry a damsel of beaming countenance, and gentle cheerful beauty, and tutored manners, with moon-formed shape, and eyes fraught as with Babylonian[50] witchcraft, and the bows of the eye-brows like the bend of a river, and her stature straight as the letter [51] Alif, and the odour of her breathing as ambergris, and her lips cornelian colored, sugar sweet, and her face fit to shame the light of the bright sun, and she was even as one of the constellations from on high, or a dome worked with gold, or a bride dressed for her bridegroom, or an Arab maiden not twenty years of age, as the poet sung of her when he said;—

"Or well strung pearls, or frost white hail, or blossoms of the camomile
Are what, for so indeed they seem, she shews us in her smile;
The tressed ringlets of her hair hang down her shoulders dark as night,
And the glad radiance of her charms might shame the morning light."

(So goes the tale.) Now the third damsel sprung from on the dais, and walked easily with a swinging graceful gait until she got to the middle of the courtyard near her sisters, and said, "What are you standing here for? take down the hamper from the head of this poor fellow, the porter." So she who was provisioner went before him, and the portress behind him, and the third damsel helped them, and they lifted down the hamper from the porter's head, and took out what was in it, and put every thing into its place, and gave the porter two deenars, and said to him, "Turn your face and go, Oh! porter." Now he gazed on the damsels, and all the share of beauty that was their's, and their beauteous forms, and had never seen fairer than them, and yet no man saw him near them; and he looked at what they had by them of wines, and fruits, and things of sweet odour, and other matters besides; so he marvelled with exceeding marvel, and delayed his going forth. Then the damsel said to him, "What ails you? why go you not? is the hire you got too little for you." So she turned to her sister and said to her, "Give him another deenar." And the porter answered, "Wallahy! the hire, oh! lady, is not too little for me; and my real hire is not more than two dirhems; but in truth my very heart and soul are occupied with you, and as to how you are single by yourselves with not a man near you, and not a soul to bear you company, and you know that the table is not complete save only with four, and you have not a fourth, and women's merriment without a man is nothing worth, as the poet hath said;—

> "Dost thou not see four things must be, where revels are afoot,
> The sweet harp, and the dulcimer, the gittern, and the flute?
> To them 'tis meet four odours sweet in contrast we oppose,
> The myrtle flower, and violet, the lily and the rose:
> Yet even these must fail to please unless four more combine,
> A garden rare, a mistress fair, hard cash and heady wine!"

Now you be three, and you require a fourth, and here am I, a man, sensible, a prudent fellow, smart-witted, and one that can keep counsel." Now when they heard his words they thought them strange, and laughed at him, and said, "And who is there to assure us of that? Sure we be girls who fear to trust a secret to one who may not keep it, for we have read in certain chronicles what said Bin oos Sumam the poet;—

"Keep thy secret to thine utmost, tell it not to any one,
For whoso shall tell his secret, sure and certain he's undone.
Can his breast retain thy secret, his to whom the secret's told,
If thine own bosom thine own secret be not large enough to hold?"

And Aboonwâs too hath spoken of this, and said well,

"Who so reveals his secret to a soul
Deserves the blackest stamp on his brow!"

Now the porter when he heard these words replied, "By your lives! I am a wise fellow, a true man, one that has read books, and studied chronicles, who can distinguish good, and discover evil, and the poet in his sayings hath said"—And he commenced repeating extemporaneously;—

"None but the men of worth a secret keep;
With worthy men a secret's hidden deep:
As in a room, so secrets lie with me,
Whose door is sealed, lock shot, and lost the key.

Now when the girls heard the verse, and its metre, and how wittily he invented it, they said to him, "Do you know that we have expended on this place all our money! Now have you got any thing to make provision for us with! Surely we cannot let you sit with us, and be our companion, and sit and watch our faces so fair, and bright, until you give us some money for an equivalent. Now have you not heard of the proverb master and how he said, 'Love without a penny is not worth a bean!' So said the portress to him, "Have you any thing with you, my fine fellow! have you any thing? What nothing with you! your soul and naught beside!" But she that was provisioner said "Nay, my sister, keep from teasing him, for surely he has not been idle with us to day, and if he were other than he is he could not have kept up his spirit, and since he set so about his work I will give him an equivalent." So the porter rejoiced, and kissed the earth, and thanked her. So said the lady of the dais, "Wallahy! it is not permitted you to sit with us save on a condition, and this is it, that you ask no questions as to what you understand not, and if you are froward you get beaten." Then answered the porter, "I agree oh! lady, on my head and my eyes be it, and henceforth I am without a tongue." Then she that was provisioner arose, and tightened her girdle, and put the cups and bottles in a row, and strained the wines and put the nosegay in the [52] flower jar and brought all that they required: then she set down the wine before them, and sat down, she and her sisters, and the porter in the midst of them, and he kept thinking he was in a dream. So she set before them a flaggon of wine, and poured out the first cup, and drank it off, and a second, and a third; then she poured out and gave to her younger sister; then poured she and gave to the porter, and said,—

"Drink in joy, feel the blessings our goblets bestow,
For sure liquor like this is the medicine for woe!"

So he took the cup in his hand and did her homage, and thanked her, and began in extemporaneous verse;—

"Drain not the cup save with a brother,
One as true as true can be,
Purely born from unstained mother,
Scion of an ancient tree,
For wine is like the wind, which meeting
Sweets does of sweet odours tell,
But o'er tainted carrion fleeting
Carries poison in its smell."

Then said he:—

"Let her thou lov'st, that tender fawn,
Alone thy cup supply,
She feels with thee, as thou with her,
One common sympathy."

Now after repeating this extemporaneous verse, he kissed their hands, and drank, and was fuddled, and swayed as he sat, and commenced saying in rhyme ;—

[53]"All blood is unclean save the blood of the vine ;
Give me, give me to drink then, sweet spirit of mine!
But first [54] circle the cup round those antelope eyes,
Which far more than the wealth of my fathers I prize,
And are dearer than riches I've newly possessed;
Make me drink then of this, and thy suitor is blest!"

Then the damsel poured out a cup, and gave it to her second sister, and she took it from her hand, and thanked her, and drank. Then she poured, and gave to the lady of the dais, and filled another goblet, and gave it to the porter: So he kissed the earth before them, and thanked them, and drank, and began again extemporaneously ;—

"Here! here! by heaven! the liquor bear
In richly mantling chalices,
And let one cup fall to my share!
The water sure of life is this!"

Then the porter stood before the lady of the dais, and said, "Oh lady, lo! I am your slave, and your bought servant, and your household drudge," And he began in verse ;—

"A slave among thy slaves there stands
All at thy chamber door,
And feels the gifts that from thy hands
In ceaseless shower pour.
Oh beauty's essence! may this slave
Come in my charms to see!
I, and my love no call can have
To wander e'er from thee!"

So she said to him, "Keep quiet, and drink in peace and joy, and so much as may suit your health." So he took the cup, and chanted a jingling [55] metre, and began extemporaneously to say ;—

" Pure old wine, red and fine, like her cheeks they set by her,
Glistening bright like the light of a night-burning fire ;
This she tasted, and tried, and she said with a laugh
'Do you give folks their own cheeks in beakers to quaff?'
'Drink,' I said, 'for this red wine's my blood which my sighs
Warmed for thee in this cup, mixed with tears from these eyes.' "

Then repeated she to him in answer a verse ;—

" If for my sake, fair sir, thou hast wept thy blood to form this wine,
I, by mine eyes and by my head! will drink it all for thine!"

(So goes the tale.) Then the damsel took the cup, and drank it off, and sat down with her sisters, and they ceased not drinking, and the porter in the midst of them, and they kept on with dance and laugh, and songs and verses, and jingling anagrams, and the porter was going on with them with quips, and kisses, and cranks, and tricks, and pinches, and girls' play, and romping, this one[56] giving him a dainty mouthfull, and that one thumping him, and that one slapping his cheeks, and this serving perfumes to him, and he was with them in the height of joy, even as if he were sitting in the [57] seventh Heaven among the houris of Paradise, and they stayed not doing after this manner, until the wines played in their heads, and in their senses. Now when the wine got the better of them, the portress stood up, and took off some of her upper clothes, and she was unveiled, and she let flow a tress about her, as it were a garment, and she threw herself into the tank, and played with the water, and dived, and jumped up, and took the water in her mouth, and spurted it at the porter. So she bathed, and washed herself, and then came out of the water, and sat by the side of the porter, and said, " Now my master, now my fine fellow," And she asked him a riddle. So the porter said this, and that, and answered impudently, and she said, "Hallo! are you not ashamed?" And she seized him by the neck, and beat him heartily. So he said again in like manner, and she struck him another slap on the back of his neck, and cried, "How, how, you wretch! are you not ashamed?" So he said it again, and she cried, "Oh you! have you no shame in your talking?" So she thumped him with her hand, and beat him. But the porter made a still worse answer, and she set upon him with still greater beating, and said, "No," and he said, "'Tis so,"and the porter went on calling what he thought the answer of the riddle, and they beat him the more, and he was in no other plight than with his neck swelled with blows, and they laughed more and more among themselves, until he said, "And what is the answer to the riddle among you women?" So the damsel said, "The noble basil plant." Then answered the porter, "Thanks be to heaven for deliverance! be thou prosperous! Oh! noble basil plant!" So they sent round the cup, and the goblet, and the second damsel stood up, and took off some of her upper clothes, and said to the porter "Now light of mine eyes;" And she asked him the same riddle, and he made a foolish answer, so she said, "So, there is no shame in you!" and she slapped him, and she beat him, till the courtyard sounded with the blows: then said she to him, "How, how, are you not ashamed!" So he answered "The noble basil plant," And she said, "No." And struck him, and slapped him on the back of the neck, and he kept on calling out all the answers to the riddle, he could think of, and they kept on saying, "No, no." So he said again, "The noble basil plant." And all the three laughed until their heads fell on their shoulders, and laid on slaps on his neck, and said "No! that is not the answer." So he cried, "Oh my sisters, what is it?" Then replied they, "The peeled sesáme." So then they sat in social fellowship, but the porter kept saying, Oh! and Oh! for his neck and shoulders, and the cup passed round and round for a full hour. So then the fairest of them stood up, and took off some of her upper garments, and the porter touched his neck with his hand, and rubbed it gently, and said, "My neck and my shoulders, are in heaven's way—common goods." So the damsel took off her upper clothes, and cast herself into the tank, and dived, and sported about, and bathed: then looked the porter upon her unveiled, as if she were a fragment of the moon, her face like the moon when at the full, and like the dawn when at the brightest, and he looked on her fair stature, and her shape, and that massive figure that quivered as she went, and she was unveiled, even as when her mother bore her, and he began to address her extemporaneously;—

"If I thy beauteous form, my fair,
Should to the date tree bough compare,
Sure envious spite 'gainst charms so rare
    Would o'er my heart prevail;
The date tree bough is fairest seen,
Enveloped in its leafy screen,
But thou art fairest far I ween,
    When seen wi thout a veil.

Now when the damsel heard his verse, she came up from the tank, and went, and sat by his side, and said, "Now my master," And she asked him again the same riddle. So he answered, "The noble basil plant," said she," Dear! no." So he cried, "The peeled sesame;" Said she, "Oh! no." So he made an answer as before, and she cried, "How! are you not ashamed," and beat him on the nape of the neck, and he kept on calling out the answer, and said, "'Tis so;" She slapped him, and they all cried, "No, no," until he said, "Oh my sister and what is the answer!" And she said, "The [58] khan of Aboo Munsoor." So said he, "God be praised for deliverance! ha! ha! khan of Aboo Munsoor!" Then the cup passed round among them a full hour, until the porter stood up, and went down into the tank, and they looked at him, swimming in the water, and he bathed in like manner as they did. Then he came up and threw himself among them, and said, "Now my mistresses," and asked them a riddle, and they all laughed at his riddle till their heads fell on their shoulders, and one said, This, and the other, That, and he said, "No, no," and took forfeits from each one of them for their foolish answers."—And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

So when it was the Tenth Night,

Her sister, Doonyazad said to her, "Finish for us thy story;" and she answered, "With pleasure, and all willingness." "They relate, oh! mighty King, that the girls ceased not making foolish answers to the porter's riddle, and he was taking forfeits, and playing them tricks until his heart was satisfied and filled with joy by them, and they laughed on till they said, "Oh brother! what is your riddle?" So said he "Know you not?" They answered, "No." He said, "The mighty mule, that feeds on the noble basil plant, and eats the peeled sesame, and lives in the khan of Aboo Munsoor." Then laughed they till their heads fell on their shoulders, and they sat themselves down in social fellowship, and ceased not to be after this fashion until the night approached. Then said they, "Now, master! in Heaven's name, arise, and put on those old sorry shoes of your's, and turn your face, and show us the breadth of your shoulders." Then said the porter, "Wallahy, the passing forth of my soul would be easier to me than my passing forth from you: suffer me now to join night to day, and to-morrow each of us will go forth on our way." So she who was provisioner said, "As my life is dear to you! suffer him to remain with us: we will make sport with him: who now will live a life long, and meet with one like him, for now surely he is a gay fellow, a witty one?" Then said they, "You must not remain with us save on a condition that you submit to our order, and that whatsoever you see, you ask no questions on it, nor of the cause of it." So said he, " Even so." Then said they, " Arise, and read the writing which is upon the gate." So he rose, and stood by the gate, and found written on it with gold wash ; " WHO SPEAKS OF WHAT HE UNDERSTANDS NOT, WILL HEAR WHAT DOTH NOT PLEASE HIM !" So the porter said, " Bear witness that I will not speak on what I understand not." Then she that was provisioner arose, and prepared something to eat for them ; so they ate. Then they lighted the lamps and the candles, and stuck ambergris on the lamps, and aloes, and sat at their wine talking of their friends, and they had changed the furniture of that place for other, and set out fresh fruit, and in like manner with the liquors, and they ceased not to eat, and drink, nor their social talk, eating dry fruits and laughing, and playing tricks a full hour's time. And lo! there was one knocked at the gate ; but that broke not up the manner of their sitting. And behold! one among them went alone to the gate. So she returned and said, " Sure our sport for this night is complete." So they said, " How is that?" She answered, " At the gate be three foreigners, [59] Qurundeels, their beards and their heads shaven, and their eyebrows, and all the three blind of the left eye, and sure this is a strange chance. Now they are as men who have just come off a journey, and the mark of travel is plain upon them, and they have just reached Bughdâd, and this is the first time of their entering our city. And as to the cause of their knocking at the gate, surely they cannot find a place to abide in, and they said, ' Pray now, master of this house! give us the key of some stable or old out-house, that we may abide the night in it ;' for sure the evening had surprised them, and they were foreigners, who knew not any one who would provide them with necessaries, and oh! my sisters, surely each one among them is a figure, and a sight to laugh at!" So she gave not over persuading them until they said to her, "Let them enter, and make the condition with them that they talk not of what they do not understand, lest they hear what will not please them." So she was glad, and went. Then she returned, and with her the three one-eyed men, shorn of their beards, and whiskers. So they made salutation, and bowed low, and paused afar off. Then the girls stood up to them, and welcomed them, and wished them joy and peace, and made them sit. Then saw the Qurundeels the building, that it was fair, and the place clean, dressed out with flowers, and the lamps burning, and the smoke of perfumes ascending, and the dessert and fruits, and wine, and the three maidens; so said they together with one another, "Wallahy! good." Then turned they to the porter, and found him as one with merry face, but hurt with beating, somewhat drunken. Now when they eyed him, they thought that he was one of them, and said, "He is a Qurundeel like us. Is he now a foreigner[60] or an Arab?" Now when the porter heard these words, he arose, and turned his eyes, sulkily upon them, and said, "Do you sit here without froward talking. Have you not read what is on the gate, sure you don't come in to us, as if you were fuqeers! leave off your talk!" They said, "We were saying only, 'God forgive us;' oh Fuqeer! our head is between your hands." Then the girls laughed, and arose, and made peace between the Qurundeels, and the porter, and made the Qurundeels sit down to eat. Now they sat socially together, and the portress gave them to drink, and the cup went round among them. So said the porter to the Qurundeels, "And you, brothers, what story or rare tale have you to tell us!" Now the heat of wine crept over them, and they asked for the impliments of merriment. So the portress brought out to them a tambourine, and a lute, and a Persian harp, and the Qurundeels arose, and tuned the instruments, and took one of them the drum, and the other the lute, and the other the harp, and struck upon them, and sang, and the girls called out[61] until a shrill echo was heard. Now they were in this wise, and lo! one knocked at the gate. Then the portress arose to see what was the matter at the gate."—So said Shuhurzad, "Oh! King, now the cause of the knocking at the gate was that, that night the Khuleef Haroon oor Rusheed wen tdown to amuse himself, and to hear what new thing was in the way of events, he[62] and Jafur his minister, and Musroor, who bore his sword of punishment. And it was his custom to disguise himself in the dress of a merchant. Now when they went down that night, and penetrated into the city, their way took them towards that house; then heard they the instruments and singing. So said the Khuleef to Jafur, "I want to enter into that house, and hear those loud songs, and see those who make them." Then said the Jafur, "Oh! lord of the Faithful, as to this set, surely there is drunkenness among them, and evil may happen to us if we go amongst them." So he replied, "There is no help but that I go in there, and I desire that you make some pretext, so that we may enter among them." So said Jafur, "To hear is to obey." Now Jafur stood before the gate, and knocked at the gate: then came out the portress, and opened the gate, and Jafur stood before her, and kissed the earth and said, "Oh! mistress, we be people, merchants from Tubreeh, and it is ten days passed, since we are in Bughdâd; now we sold our merchandize, and we alighted at the merchant's khan, and a certain merchant took us to his house this night; so we entered his house, and he set dinner before us, and we ate: then kept we company with him an hour, and he gave us leave to depart: so we have come forth at night, and we be foreigners, and have forgotten the way to the khan, in which we abide. Now therefore of your kindliness let us enter your house this night and abide there, and may you meet your reward!" So the portress looked upon them, and they were completely dressed as merchants, and had a reverent look upon them. So she went in to her sisters, and told them Jafur's story, and they pitied them, and said to her, "Let them enter." So she returned, and opened the gate to them: then said they to her, "With your leave may we enter?" She said, "Enter;" So the Khuleef entered, and Jafur, and Musroon. Now when the girls saw them, they stood up to them, and then sat down, and bowed to them, and said, "Welcome! and God be with the guests! Now we have a condition to lay upon you." They said, "And what is it?" They replied, "Speak not on what you understand not, lest you hear what may not please you." So they answered, "Even so;" Then they sat down to drink wine, and talk sociably. Now the Khuleef looked on the three Qurundeels, and found them blind of the left eye, and he wondered at that, and looked upon the damsels, and what beauty was their's, and fair proportion. Then he was surprised, and marvelled, and they began to converse sociably, and to tell tales: and they said to the Khuleef; "Drink;" But he replied, "I am engaged for the pilgrimage."[63] Then the portress stood up, and put before him a fair table-cloth worked with gold, and set upon it a bowl of porcelain, and sprinkled water of lavender in it, and put into it a lump of snow, and a small loaf of sugar. Then the Khuleef thanked her, and said in his heart, "Wallahy! I will return her to-morrow a recompense for the kind deed she has done." Then were they occupied in their social converse. Now when the wine got the better of them, the lady rose, and saluted them, and took her that was provisioner by the hand, and said, "Oh! my sister, arise, and perform what is your duty." So her two sisters answered, "Even so," and then the portress stood up before them, and that, after she had cleared the place, and thrown away the rubbish, and changed the perfumes, and cleared the middle of the courtyard, and made the Qurundeels get up on one side of the house, and put the Khuleef, and Jafur, and Musroon on the other side of the house in like manner. And she called out to the porter, and said, "How small is your courtesy! you now, you are not a stranger, you are of the people of the house!" So the porter stood up, and tightened his girdle, and said, "What desire you of me!" So she answered, "Stand ready in your place." Then she that was provisioner arose, and set in the midst of the court yard a low chair, and opened an outhouse, and said to the porter, "Come, help me." Then saw he two black bitches with chains upon their necks; and she said to the porter, "Bring them." So he took them, and came forth with them, into the middle of the court yard. Then the damsel, the lady of the house, arose, and tucked up her sleeves, and took a scourge, and said to the porter, "Bring forward one of them." So he brought her forward, and pulled her by the chain, and the bitch cried, and shook her head at the damsel; but the damsel fell upon her with blows on her head, and the bitch howled, and the damsel ceased not beating her until her arms were tired. Then she cast the scourge from her hand, and snatched the bitch to her bosom, and wiped away her tears with her hands, and kissed her head. Then said she to the porter, "Take her away, and bring the second." Then went she to her, and did with her like as she did with the first. Now at this the heart of the Khuleef was touched, and his chest tightened with anxiety, and he lost his patience in the wish to learn the matter of these two bitches. So he glanced at Jafur, but Jafur turned towards him, and said by signs, "Be silent." Then turned the damsel to the portress, and said to her, "Arise, perform what is your duty:" So she answered, "Even so." Then stood she up, and sat upon the dais, and it was of cedar inlaid with plates of gold, and of silver; and she said to the portress, and her that was provisioner, "Do what you have to do." Now the portress arose, and sat upon a low seat by her side, but she that was provisioner entered a store-room, and came out again, and with her she had a bag of damask silk, with green cords, and two tassell balls of gold to them, and she stood up before the damsel, the lady of the house, and untied the bag, and took out from it a lute fit to accompany singing; then she tuned the strings, and tightened the pegs, and got it into perfect tune; then began she to sing these verses:—

"My soul's whole object centred lies
In thee, beloved one:
To meet with thee is Paradise,
But oh! eternal agonies
Are mine when thou art gone.
The madness of my love shall last
Till all the days of time be past;
Ne'er will I shame to say,
How love the curtain rent apart
That o'er my maiden face was cast,
How, when affection warmed my heart
He tore my veil away.

When wilder still my longing grew,
And passion filled my breast,
Care round my form her mantle threw,
And then I pined, and then I knew
The reason stood confessed.
When down my cheeks streamed many a tear
My love was told, my secret clear
By evidence of these;
Oh! heal the pangs that I endure!
In thee the bane, and bliss appease,
For whoso trusts to thee for cure
Can never hope for ease.

Those bright-lashed eyes have caused my pain,
And I must yield my breath
By the cold edge of absence slain:
How many a prince, like simple swain,
That blade has done to death!

Yet ne'er will I my love forego ;
Love is the only law I know,
My hope ! my comfort still !
Ah ! prosperous day, when on thee first
These eyes their glances chanced to throw :
Henceforth my heart in love immersed
Was bondsworn to his will."

(So goes the tale.) Now when the damsel heard this ballad elegy, she said " Ah, ah, ah," and tore her garments, and fell to the ground swooning there. Then saw the Khuleef marks of blows on her back, and welts ; so he marvelled with exceeding wonder. Now the portress arose, and sprinkled water on her, and gave her a change of rich garments, and put them on her. So when they viewed all these matters, their minds were confused, and they had no knowledge of the case, nor the story of it. So after this, the Khuleef said to Jafur, " See'st thou not this damsel, and how it is with her ! Surely now I cannot be at rest till I learn the true tale of her condition, and the story of the maiden and the two black bitches." So Jafur answered, " Oh ! our lord, surely they have made a compact with us, that we speak not of what we do not understand, lest we hear what may not please us !" Now the damsel said, " As God is with thee, oh ! my sister, complete this for me, and grant my wish." Then replied she that was provisioner, " With pleasure and all willingness ;" So she took the lute, and leaned it against her bosom, and touched the strings with her fingers, and began to sing ;—

" Would I describe the ills of absence
  How shall I the plaint essay ?
Should I desire to speak my passion
  How, and where to find the way ?
If I perchance should through another
  Send the tale of my distress,
How could another's tongue my sorrows
  To my best beloved express ?

If I hang back, my love is lost me,
(Love in absence soon grows weak)
Thus naught but sighs, and groans, are left me,
Grieving heart and streaming cheek:
Oh, absent from mine eyes! thy spirit
To my mind's eye is present still:
Know'st not my truth?—unlike the river
Sudden flow, and sudden fill.
Hast thou forgot me, pale and weeping,
Fast in the bond of passion tied?
Could our loves meet, how much, false lover,
Have I to blame, how long to chide!"

(So goes the tale.) Now when she heard the second ballad she shrieked, and said, "Wallahy! good, good," And laid hands on her garments and tore them, as she did the first time: then fell she to the ground swooning there. So she that was provisioner arose, and put another change of clothes on her after she had thrown water on her. Then arose she, and sat upright, and said to her sister that was provisioner, "Continue, and fulfil my duty for me; there remains but this one song." So she that was provisioner brought forward the lute, and began to sing these stanzas;—

"How long will last these thwarting cares,
How long will my affliction be,
When shall the torrent stop that wears
These cheeks so ceaselessly?
Thou dost prolong, Oh! cruel thou,
The term that keeps me from thy side;
If 'tis to give me pain, sure now
Thou must be satisfied!
If to the mourning heartsick maid
Were fickle fortune just, no more
Would she in sleepless torment laid
Her hapless love deplore?
Oh! pity me, my love, my lord;
Whom care has tortured to excess;
And can'st thou not e'en now afford
Some show of kindliness?

To whom then, cruel, in the pain
Of absence shall I make my plaint?
Ah, fond despair! Ah, grief how vain!
Ah! hope of ease how faint!
While my wild love, and inward woe
Each hour a higher phrensy reach,
My adverse days creep dull, and slow,
Succeeding each to each.
Take life for life, ye Mooslim true,
For one grief slain, whose power to bear
Lies like a ruin crushed, who knew
No friend, but wakeful care!
Could love's own law thine act approve,
Thou vainly loved for many a day?
What! bless another with thy love
When I am far away!
Now could I place me by thy side,
No comfort should I find e'en there,
For he I love has only tried
To drive me to despair."

(So goes the tale.) Now when the damsel heard her third ballad, she cried aloud, and laid hands on her garments, and rent them down to the skirt, and fell on the ground swooning there a third time, and the stripes of the scourge appeared on her. Then said the Qurundeels, "It were better for us not to have entered this house, and to have slept on the hillocks outside the city: for surely our stay here has been troubled with a matter that cuts to the heart." So the Khuleef turned to them, and said to them, "Why is this?" They replied, "Our thoughts have been wholly occupied in this matter here." So said the Khuleef, "Are you not of this house?" They answered, "No; and indeed we have not seen this place till within this hour." Now the Khuleef marvelled, and said, "Would now the man who is near you there, know the story of these girls?" So he signed to the porter with his eye, and they asked him of these matters. And the porter replied, "By the Almighty! love is like with all of us, (we are all equally well off) for I am grown in Bughdâd, and in my life never entered this house till this day, and my getting near them even was an odd matter." So they said, "Wallahy! we thought you were one of them, and now we see you even in our plight!" So then said the Khuleef, "We be seven men, and they three women, and not a fourth with them: let us now question them of their condition, and if they answer us not willingly, let us get an answer by force." And the most of them agreed to this, but Jafur said, "This is not my opinion; leave them alone; surely we are guests with them, and they have made a condition with us, and we have accepted their condition as you know; so it is better that we be silent on this matter, Now there is but a little of the night remaining, and let all of us depart, each on his own way." Then he signed to the Khuleef with his eye and said to him, "There is but an hour left, and to-morrow we can bring them into presence before thee, and thou can'st ask them of their story." So the Khuleef lifted his head, and spoke loudly being angered, and said "I have no patience left me for my longing to hear of them: so let the Qurundeels question them." Then answered Jafur, "This is not with my assent." So they jabbered confusedly in their speaking, and the talk on this side and that side grew louder among them as to who should question the women first. They said "The porter." But the damsel asked them, "Oh! all you: on what matter talk ye so loudly!" Then stood up the porter before the mistress of the house, and said to her, "Oh lady, surely all this party long that you should tell them the matter of the two bitches, and what is their story, and how it is you smite them, and play the lute with weeping, and kiss the animals, and the tale of your sister, and those marks of the lash as if on a man's back[64] and these are their questions of you: enough; peace be with you." Then said the damsel, the mistress of the place, to the guests, "Is this true that is said on your part?" Then answered the whole of them, "Even so," all but Jafur, for sure he was silent. Now when the damsel heard these words, she said, "Wallahy! truly you have vexed me. Oh! guests of our's with surpassing vexation, and when you came before us, surely we laid a compact on you that you should speak not of what you did not understand, lest you should hear what might not please you, and what is your recompense? We indeed let you enter our dwelling, and gave you to eat of our best food; yet the fault is not with you, but with who let you in to us." Then she tucked up her sleeves, and struck on the ground (with her hands) three blows, and said "Be quick;" and lo! a door of an outhouse opened, and there came out from it seven slaves, and in their hands drawn swords. Then said she, "Pinion these overmuch talkers, and bind them one by one." So they did so, and said, "Oh! veiled, [65] and virtuous one, suffer us now to strike them on the neck;" But she answered, "Leave them awhile till I question of their condition, before their necks be stricken." So said the porter, "Oh! God help me! oh lady, slay me not for other's fault! for all offended, and entered faultily but I! Wallahy, sure our night might have been a merry one had we escaped those Qurundeels, who if they enter an inhabïted city make a waste of it." Then repeated he a stanza;—

"How fairly shows forgiveness in the strong,
Fairest towards those round whom no succours throng!
Oh! by the oath of friendship! twixt us two,
Make not the first, the last man's folly rue."

Now when the porter finished his verse the damsel laughed" And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Eleventh Night,

She said, "They relate, oh! mighty King, that the damsel when she laughed in her anger, came before the party, and said; "Tell me your stories, and what has happened in your lives up to this time, and if ye were not men of rank, and great in your tribes, or men of power, sure you would not be so froward." Then answered the Khuleef "Shame on thee, oh! Jafur, let her know regarding us, or we shall be slain in a mistake! and speak fairly with her before evil befall our souls!" Then replied Jafur, "'Tis but part of what you sought." So the Khuleef called angrily to him, and said, "A time for wit, and a time for work." This was so, and the damsel fronted the Qurundeels, and said to them "Be ye brethren?" and they answered "Not so: Wallahy! we be none but poor fuqeers, and foreigners." Then said she to one among them, "Were you born one eyed?" He replied, "No; Wallahy! sure a strange tale, and a wondrous matter came to pass to me, when my eye was torn out, and mine is a story, if it were written with the point of a needle in the corner of the eye it were a warning to who should consider it." (So goes the tale.) So she questioned the second, and the third, and they answered like the first, and said, "Wallahy! oh! our mistress, each one among us is from a different city, and the son of a king, and the ruler over towns, and subjects." Then turned the damsel towards them, and said, "Each one among you relate me his story, and what is the cause of your coming near us; then let him go for good and all, and wend his way." So the first that came forward, was the porter and he said, "Oh! lady, I am a man that am a porter; now this housekeeper here made me carry a load, and went with me from the house of a wine-seller to the shop of a butcher, and from the shop of the butcher to a grocer, and thence to a dry fruit-seller, and from the dry fruit-seller to a sweetmeat man, and a perfumer, and from him hither, and there happened to me with you what came to pass, and this is my story: enough: peace be with us." Then the damsel laughed, and said to him "Take yourself off, and go." But he replied, "Wallahy, I will not go till I hear the story of my companions." Then came forward the first Qurundeel, and said to her. "Oh, Lady, hear the cause of my beard being shorn, and my eye torn out. Surely my father was a king, and he had a brother, and his brother was king of another city, and it came to pass that my mother bore me, and my uncle's son was born on one day. And years, and years and days went on, until we grew up, and I used to visit my uncle every little while, and remain with him a few months. Then the son of my uncle was kind to me with exceeding kindness, and slew for me the fat sheep, and strained the wine for me, and we sat together to drink wine. Now when the liquor got the better of us, the son of my uncle said to me, 'Oh! my cousin I have very great need of you, and I desire that you should take an oath as to what I wish you to do.' Then answered I him, 'With pleasure, and all willingness.' Then took he a pledge of me with mighty oaths, and went out immediately, and on the instant; so he was absent a short while, and returned, and after him came a woman, apparelled richly, and on her an outer striped robe, such as was worth more than a very great sum. So he turned to me, and the woman after him, and said, 'Take this woman, and precede me to such and such a desert spot,' And he described it to me, and I knew the place, and he said to me, 'Enter with her into the burial ground; and wait for me there.' Now the mutual oath left me no power, and I dared not seek a question of him because of the oaths which I swore to him. So I took the woman, and went on until I entered the burial ground, both I and she. Now when we had settled ourselves, sitting there, the son of mine uncle came, and he had with him a pot of water, and a bag of mortar, and a large trowel. So he took the trowel, and went into a tomb in the midst of the burial ground, and broke it open, and removed the stones to the corner of the burial ground; then he dug into the earth with the trowel, and there was revealed to us a large slab, the size of a small door, in the earth: so he lifted it, and there appeared below it a winding stair.

Then he turned to the woman and said to her, 'Come on with thee, and dost thou not wish this!' So the woman went down by that stair, and he turned to me and said, 'Oh son of mine uncle, thy kindness is complete: When I go down into this place, put back the slab and put back the earth upon it as it lay on the slab. And this is the completion of your kindness, that you take this mortar that is in the bag, and this water that is in the pot and mix the mortar with it, and cover the tomb as it was at first with a case of stones, that no one may see it, and say, 'The opening is new but the interior is old;' for a whole year has passed that I have been at work on this place; and let none know of it but the Almighty, and this is the need I have of thee.' Then said he to me, 'May God not make me desolate in thine absence, oh! son of my uncle;' and he went down the stairs. Now when he had disappeared from my eyes I arose, and restored the slab, and did as he ordered me, and the tomb remained as it was before. But I was drowsy eyed, somewhat drunken, and I returned to the palace of my uncle, and he was away, engaged in hunting and in sport. So I slept that night. Now when the morning dawned I thought upon the past night, and what happened in it to the son of mine uncle, and I repented when repentance was of no use, as to what I did for him, and obeyed him in; then thought I it was a dream; so I took to asking for the son of mine uncle, and there was not one to answer me concerning him. Then went I out to the tombs,[66] and the desert, and looked I narrowly for that burial ground, and recognised it not, and ceased not running from burial place to burial place, and tomb to tomb, till the night set in, and I found not the way to it. Then returned I to the city, and ate not, and drank not, for my thoughts were all occupied with the son of mine uncle, for that I knew not what was become of him, and I grieved with exceeding grief; so I laid down to sleep another night, and remained in sorrow until the morning Then went I a second time to the desert, and was thinking on what the son of mine uncle had done, and repented my listening to him, and I had run over all the tombs, but I recognised not that burial ground, and that tomb: so I repented all this, and remained in this state seven days, and knew not the path to them. Then my anxiety increased until I went nigh to be distracted, and I found no way to dispel my grief save that I should travel, and return to my father. So at the time of my arriving at the city of my father there rose up a crowd about the gate of the town, and they pinioned me. Then wondered I with all amazement, and I the son of the sooltan of the city, and they my father's subjects, and my slaves! So there fell on me a greater fear of them, and I said in my heart, 'Come, let me see what has happened to my father.' And I questioned those that bound me of the cause of this, but they returned me no answer. So after a while one of them said to me, and he was a servant of own house, 'Surely fortune has been false to him, and his troops conspired against him, and his vuzeer slew him, and sat in his place, and we have laid bonds on you by his order.' So they took me, and I was lost to the world on account of these news, that I heard of my father. Now I stood by the vuzeer's order before him, and there was between the vuzeer, and me an ancient grudge, and the cause of this grudge was that I was fond of shooting with the pellet bow, [67] and lo! on a day I was standing on the roof of the palace, and behold! a bird lighted on the roof of the vuzeer's mansion, and it stayed there: so I tried to hit the bird, and lo! the pellet missed, and fell on the vuzeer's eye, and struck it out as fate and destiny decreed; as has been in certain saws of past time the verses;—

'We stepp'd the pace was written, far and fleet;
Each steps his pace as written 'tis on high;
And whoso doth his fated death doom meet
On any land, on no land else could die.'

So said the Qurundeel, 'Now when I struck out the vuzeer's eye, he could not say a word, for that my father was king of the city. Now this was the reason of the grudge, between him and between me. So when I stood before him, and I pinioned, he gave orders to strike me across the neck, and I said to him, 'For what crime dost thou slay me?' And he answered, 'What crime is greater than this?' And he signed to the eye that was stricken out. Then said I to him, 'This did I by accident.' He replied, 'If thou did'st so by accident, so will I do by intention,' And he said 'Bring him forward,' And they brought me forward before him; so he thrust his finger at my right eye, and tore it out, so that I became from that time one eyed as you see me. Then he bound me and put me down into a box, and he said to the executioner, 'Take charge of this fellow, and draw your scymeter, and take him, and go off with him to the wilderness about the city, and slay him, and leave him to the wild beasts, and the birds to eat.' So the swordman went forth with me, and kept on until he got out of the city into the midst of the desert, and he took me out of the box, and I with both my hands pinioned, both my feet fettered, and he sought to bind my eye, and after that slay me; but I wept with exceeding weeping, until I made him weep, and began repeating extemporaneously these verses;—

'A hauberk strong to ward my foemen's shot
I thought thee, but the arrow's point thou art,
In straits I trusted thee, when hard my lot,
With both hands powerless, weak in every part.
Leave me to railer's gibes, and aid me not!
Let my foes shoot, and let me bear the smart!
No help art thou! yet thine inaction still
Nor acts on them, nor me, save by His will.'

And I also said in verse;—

'I thought my brethren very helps in trouble,
And so they were;—but to mine enemies!
I thought them arrows sure of what they aimed at,
And so they were;——but it was at my heart!'

Now when the swordman heard my verse, and he was my father's swordman, and I had done him kindness, he said, 'Oh! my master, how can I act, and I a slave under orders?' So he said to me, 'Fly with thy life, and return not to this land, or they will slay thee, and slay me with thee, as a certain poet said;—

'Fly, fly with thy life if by ill overtaken!
Let thy house speak thy death, by its builder forsaken;
For a land else than this land thou may'st reach, my brother,
But thy life lost, thou'lt ne'er find in this world another.
How! who'd live with the roof of his wretchedness o'er him,
And the great earth of God, broad outspreading before him!
When the theme's life and death, to no agent confide it,
For life cares for itself as none else does beside it;
Ne'er could prowl the grown lion with mane roughly sweeping,
Did he trust in his need save himself for safe keeping.'

Then I kissed his hand, and could hardly believe my escape, and it was a less matter to me to lose my eye, and get free, than to be slain. So I journeyed till I arrived at the city of mine uncle, and I entered it, and told him of what had happened to my father, and what had befallen me in the loss of my eye. Then wept he with exceeding weeping, and said, 'Grief has been added to my grief, and sorrow to my sorrow; for surely the son of thine uncle has disappeared, and I have not known what has befallen him for many days, and no one can give me news of him.' So he wept till a swoon came on him. Then sorrowed I with him with exceeding sorrow and he ordered to apply certain medicaments to my eye, and he saw that it was become as a walnut with the shell empty. Then said he, 'Oh! my son, thine eye is gone, yet not thy life.' So said he; but I was no longer capable of keeping silence as to the son of mine uncle, for he was his father; so I informed him of what had happened, the whole of it. Then my uncle was glad at what I told him, with extreme gladness, on hearing news of his son, and he said, ‘Arise now, show me the burial place,’ But I replied, ‘Wallahy! Oh! mine uncle, I know not the place though I sought it after that many times, and looked carefully for it, yet recognised I not its place.’ Now I went, I and my uncle, to the wilderness, and looked to the right and to the left, and I recognised it. Then I rejoiced, and mine uncle, with exceeding joy, and entered, both I and he, into the burial place, and raised the earth, and put aside the slab, and went down, I and mine uncle, about fifty steps. Now when we arrived at the end of the stair, lo! a smoke arose about us, even till our sight was obscured: then repeated my uncle a sentence, the saying which can never shame, it's sayer, ‘There is no power nor strength save in God, the Great, the Mighty.’ Then we proceeded, and lo! we arrived at a courtyard strewed with flour, and gram, and provisions, and other things besides, and we saw in the midst of the courtyard, a curtain hanging about a raised dais. So my uncle looked upon the dais, and found his son, and the woman who had gone down with him, both had become black coal, and they were embracing each other, as if in their love they had been cast into a pit of fire. Now when my uncle saw this he spat on his son's face, and said, ‘Thou hast deserved, Oh! thou swine, this judgment in this world, and there yet remains the judgment to come, a harsher and a stronger one.’” —And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Twelfth Night,

She said, “They relate, oh! mighty King, that the Qurundeel spoke to the damsel, and the rest of them listened, Jafur also, and the Khuleef. Now surely the Qurundeel said, ‘Then my uncle struck his son with his slipper [68] sole, and he lying there a black coal. But I marvelled at what he did, and grieved for my cousin, and for how he and the damsel were become as black ashes, and I said, ‘Wallahy, oh!

my uncle, put aside rage from thy heart for surely my soul and my thoughts are occupied with this, and I am in grief for what has befallen thy son, and for how there remains of him but black ashes, he and the damsel; and is not that enough which has befallen him, that thou smitest him with thy slipper?' Then answered he, 'Oh! son of my brother, this, my son, from his infancy was wholly taken with the love of his sister, and I used to bring him before her, and I said, 'They are but little ones.' Now when they grew up, and fell into evil courses, and I heard of that, I hardly believed it; but I confined him, and threatened him with surpassing threats, and the faithful servants said to him, 'Beware of this evil doing which none ever did before thee, nor will do after thee, and thou wilt remain among the kings of the time as a misfortune, and a blemish, even till the end of thy days; and the report of us will be spread abroad by swift couriers; and, shame to thee, surely thou should'st turn from this evil doing, for know that it will ruin thee and cause thy death.' And I secluded him from her, and put her away from him, but the accursed girl loved him with excessive love, for Satan had got the mastery of them, and made these deeds fair in their sight. Now when he saw that I separated them, he made this place beneath the earth, and finished it, and removed into it provisions as you see, and evaded me when I had gone out to hunt, and came into this place. Then His God's justice transformed both him, and her, and consumed them, and the last judgment is yet a mightier and a stronger one.' Then he wept, and I wept with him, and he looked on me, and said, 'Thou art my son in his stead.' And I thought for a while on the world, and its chances, and how the vuzeer slew my father, and sat in his place, and tore out my eye; and now, there was an end of the son of mine uncle after a strange chance. So I wept, and my uncle wept with me, and then we went up, and restored the slab to its place, and the earth, and made the tomb as it was before, and returned to our dwelling. Now we were hardly settled sitting down ere we heard the deep sound of the great drum, and trumpets, and cymbals, and the rattling lances of the young warriors, and the clamour of men, and the clanking of bits, and the warlike neighing of horses: the world was covered with thick dust, and sandy clouds from the pawing of the steeds! And our senses were confused, and we knew not what was the news, and we asked the news, and it was told us that the vuzeer who took my father's kingdom made ready his troops, and got together his soldiery, and took into service Arabs, and came upon us with armies in number like the sands, so that their number could not be told, and no one could prevail against them, and they had attacked the city unawares, and the people of the city had no power to oppose them. Now they made over the city to the vuzeer, and my uncle was lost, and I fled into the desert by the city, and I said, to my soul 'Lest I fall into his hands, and he kill thee.' And I was thrown into sorrows, and I pondered upon the misfortune which had chanced to my father, and my uncle, and how it fared with them; then I went by a back way lest the people of the city should recognise me, or the retinue of my father, for they would slay me, and put me to death. Now I found no way, which could conceal me save the cutting off my beard, and my eye-brows; so I cut them off, and changed my dress, and went forth from the town, and travelled to reach this city; for since no one could give me refuge save the Lord of the Faithful, and the Khuleef, master of those who know the truth, I travelled hither that I should tell my tale to him, and disclose my history, and what had happened to me. So I reached this city by night, and stood in doubt and trouble as to whither I should go: and lo! this Qurundeel was standing about: so I saluted him, and said to him 'I am a stranger,' and he answered, 'I too am a stranger; so we are even like to like.' And lo! our companion, this third one, came to us and saluted us, and said to us 'I am a stranger:' and we answered 'We too be strangers :' So we went on and the darkness of night had overtaken us, when fate brought us to your house. This now is the cause of the shaving of my beard, and my eye-brows, and the loss of my eye." Then said the damsel, "Take thyself off and depart." But he replied to her, "I will not go, till I hear the history of the rest." Now they marvelled at his tale, and the Khuleef said to Jafur, "Wallahy! I have not seen, nor have I heard the like of what has happened to this Qurundeel." Now the second Qurundeel came forward, and kissed the earth, and said, "Oh lady, I was not born one-eyed, and mine is a strange story if it were written with the point of a needle on the corner of the eye, it were a warning to who should consider it. And it is, that of a surety I am a king, and the son of a king, and I learned to read the Qoran after the seven styles, [69] and studied books, and made disputations on them with the doctors of science, and I studied the science of astrology, and the words of the poets, and I exercised myself in all the sciences, until I surpassed the people of my time, and my skill in writing exceeded all writers, and the mention of me spread abroad into all climes and all cities of all the kings of the time. Now a certain king of Hind heard of me; so he sent to my father to seek me, and sent to him presents, and rarities such as befitted kings. So my father embarked me and my people on six ships, and we sailed on the sea the space of a full month: then we travelled on dry land, and took out our horses, which were with us in the ships, and loaded ten camels with presents, and went on a little way, and behold! a sandy cloud mounted up, and was exalted until it filled all sides around up, and after an hour of the day was passed the sandy cloud opened, and there appeared beneath it fifty horsemen, lions of stern aspect, clad in armour! And we observed them, and lo! they were Arabs, robbers on the high way. Now when they saw us, and we a small band, and with us ten camels of presents for the king of Hind, they came riding in upon us; and presented their spears right at us. So we signed to them, with our fingers, and said to them, 'We be messengers to the great king of Hind, so hurt us not.' Then they answered, 'We are not on his land, and are not under his command;' So they slew some of the servants, and the remainder fled away, and I fled after I had been hurt with a wound, a grievous one, and the attention of the Arabs was diverted from me by the money, and the presents, which were with us. Then travelled I, knowing not whither I went, and as I was mighty so became I mean. Now I journeyed until I came to the crest of a hill, and made my abode in a cave, until the day should rise, and ceased not to do after this manner until I arrived at an inhabited city, fortified with walls, just when winter was turning from it with her frosts, and spring was come to greet it with her flowers, and the blossoms were springing, and its streams were flowing, and its birds were singing, as the poet said of the city when he described it;—

'A city free from every cause of terror
To indwellers, for peace presided there.
So strange the beauty of the town, it seemed
A place expressly decked to glad its people,
As 'twere a Paradise.

Then was I glad of my arrival at it, for sure I was wearied with journeying, and sorrow had risen upon me; and the sallowness of care; but now my condition altered, and yet I knew not whither I should go. So I found myself near a [70] tailor in a shop, and I saluted him, and he returned me my salutation, and bade me welcome, and he was open with me, and treated me kindly, and asked me of the reason of my poverty. So I told him what had happened to me from the first to the last: then grieved he on my account: and said, 'Oh! youth, disclose not what is thy secret for that I fear for thee by reason of the king of this city, for he is a very great enemy to thy father, and has a feud against him.' So he brought out for me to eat, and to drink, and he ate, and drank with me, and talked with me until night, and he prepared a place by the side of his shop, and gave me what was necessary for it, as to carpets, and coverlids. Thus remained I with him three days : then said he to me, ‘ Dost not thou know a calling to get thy living by ?’ I replied to him. ‘I am learned in law, and religion, a man of science, book learned, an accountant, a fair penman.’ So he answered, ‘ Thy calling is in no esteem in our town, and there is not one in our city who understands any science, or any written book, but only wantonness.’ Then said I ‘ Wullahy! I know not a thing save what I mention to you.’ So he answered, ‘ Tighten thy girdle and take a hatchet, and a cord, and hew wood in the wilderness to gain a living by it, so that the Almighty may drive sorrow far from thee, and not let them that are thine enemies know of thy living that they slay thee.’ Now I bought myself a hatchet, and a cord, and he gave me in charge to certain woodcutters, and made them guardians for me. So I went out with them, and hewed wood the whole of my day, and I came in with my bundle on my head, and sold it for half a deenar; and I spent for my eating some of it, and some of it I laid by, and remained after this manner for the time of a year. Now after the year was out I came one day according to my wont to the wilderness, and wandered apart in it : then found I a thicket of trees in a hollow in which there was much wood, so I entered the thicket, and I found the root of a tree, a very thick one, and I dug under it, and scraped the earth from it ; now my hatchet fell on a brazen ring, and I cleaned away the soil, and behold! the ring was on a wooden trap door ! and I opened it, and there appeared beneath it a staircase. Now I went down to the bottom of the stair, and saw a door, and I entered, and saw a mansion fair in its structure, massive with pillars, and found in it a damsel, as it were the averting power against anguish, able to counteract in the heart all grief, and woe, and evil ;

her words able to heal a broken spirit, and to drive the wise man, the prudent one, into error;—five measures in stature, her bosom firm as a pillar, her cheek a very garden, her color bright, her figure excellent, and her face glanced brilliantly through the night of her hanging locks, and the dazzling white of her teeth glanced down to the surface of her bosom, as the poet said of her;—

> ‘The murkiest night, her locks twin-tied,
> Her hips, the sandhill's cumbrous side,
> Her middle, fashioned slenderly,
> Her graceful form, the benzoin tree!’

And also;—

> ‘Four things I cite
> Which ne'er unite,
> But that my heart's best blood is shed,
> My very life effaced,
> The forehead's light,
> The tress's night,
> The rose that lends the cheek her red,
> The graceful slender waist.’

Now when I looked upon her I blessed him that created her, for that he shaped a new mould of beauty in her, and of perfection. Then looked she upon me, and said to me, ‘Art thou in thy being a man or a Jin?’ And I answered her, ‘A man.’ She replied, ‘Now who caused thee to come to this place, which has seen me pass in it five and twenty years, and I have not yet seen in it a man ever.’ Then said I, and I found her words sweet, and my heart was taken even in its core by them, ‘Oh! my mistress, my coming hither has befallen me for the banishment of my sorrow, and my woe.’ And I related to her what happened to me from the first to the last, and my condition appeared to her exceeding troublous, and she wept, and said, ‘I in return will let thee know of my story. Know then, that I am the younger daughter of the King Ufeetanoos, lord of the Ebony Islands, and he had married me to the son of my uncle, but on the night of my wedding, an Ufreet bore me away, his name Jurjees the son of Rujmoos, the son of the mother's sister of [71] Sblees. And he flew with me, and alighted at this place, and set down in it every thing that was necessary, garments, and jewels, and fine linen, and furnishing of all sorts, and provisions and liquors, and other else than these, and every ten days he comes to me, once, to sleep here one night, and then goes forth on his way. For that he took me contrary to the pleasure of his people, and he ordered me directly that need of aught occurred to me by night, or by day, that I should touch with my hand these two lines which be written upon this vault, and my hand cannot be lifted from them before I see him by me; and the day that is his, is four days past, and there remain six days until he come. How then if thou should'st abide with me five days, and turn hence just one day before he comes ?' So I replied 'Even so ; oh ! excellent ! if this dream be true ?' So she was glad, and sprang upon her feet, and seized me by my hand, and made me enter by an arched door way, and led me to a bath, a pleasant one, very beautiful. Now when I saw it I took off my clothes, and she took off her garments, and bathed and went forth, and sat on the seat of state and made me sit by her side, and brought me date wine, [72] scented with musk, and made me drink it. Then set she before me somewhat to eat, and we ate, and talked together ; so she said to me, 'Sleep and take thy rest, for surely thou art wearied.' So I slept, oh ! my lady, and forgot what had happened to me, and gave her thanks. Now when I awoke I found her pressing and comforting my feet : so I blessed her, and we sat for a while talking : then said she, 'Wullahy, I was sad at heart, for I was under the ground alone, and found not one to talk with me, for five and twenty years, and praise be to God ! who has sent thee to me.' Then said she, 'Oh ! youth, what ! wouldst thou drink wine !' And I replied, 'Do as thou wilt.' So she went to a storehouse, and took out wine, sealed up, and set out the nosegay: then she took old wine, and began extemporaneously to say in verse;—

'Had I wist of thy coming thy way had been strewn,
With the blood of my heart, and the balls of my sight,
And these cheeks as a carpet to greet thee been thrown,
That thy feet on mine eyelids might softly alight!

Now when she finished her verse, I thanked her, and the love of her had got possession of me, and my grief was gone, and my sorrow, and we sat in social pleasure till the night. Then rested I the night with her; never saw I like her in my life, and when morning broke on us, delight succeeded delight, even till the middle of the day; then was I drunken, drunken exceedingly, even till I lost sense of my existence, and I stood up staggering right and left, and I said to her, 'Oh! fair one, arise! I will take thee up from under ground, and will deliver thee from this Jin.' So she laughed, and said, 'Content thee, and hold thy peace, for of every ten days one is for the Ufreet, and nine for thee.' I replied, and drunkenness had utterly got the better of me, 'I this instant will break down the vault that has the letters written on it, and let the Ufreet come that I slay him, for surely I am used to slay Ufreets.' Now when she heard my words, her color paled, and she said to me, 'Wullahy! do not this,' And began extemporaneously;—

'If aught there be, may hold thy life in jeopardy,
'Tis fit thou guard thy life from it with caution.'

Then too she broke out spontaneously repeating;—

'Hold! stay thy steed of ancient race,
Oh! thou who seek'st to flee a pace,
And absent rove:
For the world's nature is e'en this—
Mere faithlessness;—and absence is
The end of love.'

Now by the time she finished her verse, and I attended not to her words, lo! I had kicked the vault with all my might.'" —And Shuhurzad perceived the morning light, and ceased speaking, the words permitted her.

Now when it was the Thirteenth Night,

She said, "They relate, oh! mighty king, that the second Qurundeel said to the damsel, 'Oh my mistress, when I kicked the vault with all my might, behold! it grew dark on all sides, and it thundered, and it lightened, and the earth trembled, and earth met the vault of heaven. Then [drunkenness fled from my head, and I said to her, 'What is the matter?' she replied, 'The Ufreet has come in upon us! did I not warn thee of this? Wullahy! sure thou hast caused me trouble; hence with thy life, and go up from this place the way thou camest in!' Now in the excess of my fear I forgot my shoes, and my hatchet; but when I had mounted two steps sure I turned round to look, and lo! the earth tore asunder, and there arose from it an Ufreet, the lord of all that is detestable to look at, and he said, 'What disturbance is this for which thou hast disturbed me? What misfortune hath happened to thee?' So she answered, 'Naught ill has befallen save that my breast was narrowed with sadness; so I desired to drink some wine to lighten my heart, and made trial of a little; then I sought to set myself to some work, but the wine got into my head, and I fell against the vault.' Then said the Ufreet to her, 'Thou liest, oh! thou adultress;' And he looked about the mansion to the right and the left; then saw he my shoes, and my hatchet, and he said to her, 'What is this but the trace of the man who has come to thee?' She replied, 'I saw not these till this moment: it is like they have hooked on to you, and been brought here.' Then said the Ufreet, 'These words are naught, squeeze out no lies to me, oh, thou bad woman!' So then he treated her evilly, and stretched her arms and legs out fastened to four tent pegs, and set about torturing her, and trying to make her confess: and it was not in my power, nor was it an easy thing to stand listening to her weeping, so I went by the stair, and I was shaken with fear. Now when I arrived at the top of the place, sure I put back the trap door as it was before, and covered it with the earth, and repented me of what I had done with exceeding regret, and pondered on the damsel, and her loveliness, and how this accursed one tortured her, and how five and twenty years had passed over her, and then what happened to her by cause of me. Then thought I of m father, and his kingly state, and how I was become a woodcutter, and how after that time had passed serenely, my life changed, being turbid with evil: then I wept, and repeated this couplet;—

> ‘Lo! how Fortune comes upon thee, one day adverse as't may be,
> And one day thou see'st profusion, and another penury.’

So I went on till I came to my kind friend, the tailor, and I found him, as they say, in the girdlepan on the fire on my account, and he was in anxious expectation of me. Then said he, ‘Of a surety my heart was with thee yesternight, and I feared for thee, for the wild beasts, or other mischances; Now thanks be to God, for thy safety!’ So I thanked him for his kind friendship towards me, and entered my own private room, and set myself thinking of what had happened to me, and I recalled to my recollection the excess of my frowardness, and my kicking at that vault, and I was making this reckoning with myself, and behold! my faithful friend, the tailor, came in to me, and said to me, ‘Oh, youth, an old man, a foreigner is kindly seeking thee, and with him thy hatchet, and the shoes of thy feet; he had gone with them to the working tailors, and said to them, I was going out at the time the mu'uzzin called to prayer, in the morning, and I chanced upon these, and I know not whose they are: direct me now to their owner. So the tailors directed him to thee, for they had recognised thy hatchet; now I was sitting in my shop, and I went out to him, and thanked him, and took thy hatchet, and thy shoes.' Now when I heard these words my color paled, and my being altered; so meanwhile as I was after this manner, lo! the floor of my own private room tore asunder, and the foreigner rose up from it, and behold! he was the Ufreet! Now he had been torturing the damsel with exceeding tortures, but she would not confess to him aught: so he took the hatchet, and the shoes, and said to her, 'As sure as I am Jurjees of the stock of Iblees, I will get at the owner of this hatchet, and these shoes.' Thus he went with this disguise to the tailors, and came in upon me, and he gave me no respite,—assuredly he seized me under his arm, and flew, and rose up with me, and I knew not whether I was in life, or not. Then rose on my sight the mansion in which I was before: there saw I the damsel stripped naked, her limbs stretched out, tied to four pegs, and the blood flowing from her sides, and my eyes were brimming with tears. Now the Ufreet took hold of her, and said to her, 'Oh! thou base woman, is not this he that was thy lover?' So she looked upon me, and said to him. 'I know not this man, and I have never seen him but this moment.' So the Ufreet said to her, 'What! this torture! and yet thou dost not confess!' So she replied, 'I never saw him in my life, and it is not right in the sight of God to lie in this.' So said the Ufreet to her, 'If indeed thou dost not know him take this sword, and strike his neck:' So she took the sword, and came to me, and stood by my head, and I made a sign to her with my brow, and my tears were flowing down my cheeks. Then she understood my signal, and said, 'Did'st thou do to me all this?' but I signed to her that this was the time for clemency, and [73] the mute tongues of my condition began to say within me ;—

> ‘ Mine eyes speak meaning language ; they ’re avised,
> And love explains what’s hidden in my breast.
> When last we met, and tears were falling fast,
> Though I was dumb, mine eyes were eloquent.
> She looks, and I interpret what her look says,
> And move my finger tip ; she comprehends me.
> Our eyebrows e’en can tell our mutual wishes ;
> Love speaks, though we be silent.’

Thus said he.——‘ Now when I finished thinking over this verse, oh ! my mistress, the damsel cast the sword from her hand, and said, ‘ How can I strike the neck of one I know not, and who has not injured me ? this is not allowed by my religion.’ And she delayed thus. Then said the Ufreet, ‘ What dost thou not confess to it ! sure after this it is clear none loves and pities mankind, save mankind.’ So the Ufreet addressed himself to me, and said, ‘ Oh ! man, and dost thou not know this woman !’ And I replied, ‘ And who may be this woman ! sure I have not seen her ever till this instant.’ So he said, ‘ Take the sword and strike her neck, and I will leave thee free to go, and will not deal hardly with thee, and then of a certainty, shall I be well assured that thou hast never known her.’ Now I answered, ‘ Even so,’ And took the sword and stood forward with readiness, and lifted my hand. Then said she to me with signs from her brow, ‘ Ah, what is my fault towards thee ! after this manner is it that thou makest me a return !’ Now I understood what she said, and signed to her with my eye, ‘ Surely I will sacrifice my soul for thee.’ And the mute eloquence of my condition wrote in our hearts as if it would say ;—

> ‘ Full many a mistress in her speaking gaze
> Tells him she loves the story of her heart :
> My half closed lid an answering sign conveys,
> And speaks my sense of what her eyes impart.
> The meaning looks beam lovely on her face,
> With drowsy flight her warming glances speed ;
> One with her eyelid can a writing trace,
> Which with the eye the other skills to read,

(So goes the tale.) Now my eyes filled to overflowing with tears, and I cast the sword from my hand, and said 'Oh, mighty Ufreet, and valiant hero, lo! she is a woman [74], weak in mind, and in knowledge of what is right, yet she thought it not lawful to strike my neck:—how then is it right that I should smite her neck? I never saw her in my life, so I cannot do this at any time, even if thou makest me drink the cup of death, and of perdition.' Then said the Ufreet, 'Ye both understand signs which ye make between one another: I saw ye; I will lay your punishment on ye.' So the Ufreet took the sword, and smote the damsel's hand, and cut it off: then smote he the other hand, and cut it off: and he cut off her four extremities with four strikes, and I was looking on, and made sure of death and she signed to me with her eyes as if bidding me farewell. So the Ufreet said to her. 'Thou playest the adultress with thine eyes.' And he smote her, so that her head flew off. Then turned he to me, and said, 'Oh! man, we have it on our laws, that when the wife transgresses it is lawful for us to slay her, and this damsel,—sure I bore her off the night of her wedding, and she a girl that had hardly reached her twelve years, and she knew no one but me, and I used to come to her one night in every ten days, and I was wont to come to her in the likeness of a man from a far country. Now when I was well assured that she had cheated me, I slew her, and now for thee I am not well assured that thou hast joined her to cheat me, wherefore there is no help but that I let thee not go in safety: ask now a boon of me.' Then rejoiced I, oh! my mistress, with exceeding joy, and said 'and what boon shall I ask of thee?' He replied 'Ask what shape I shall transform thee into, either the shape of a dog, or an ass or a monkey?' Then said I, 'But I desired that mercy should be shown me! Wallahy! be merciful to me that God be merciful to thee for that thou showed'st mercy to a man who is a Mooslim, that never injured thee,' And I supplicated him with exceeding humble supplication, and remained standing before him, and I said to him, 'I am sore oppressed.' So he replied, 'Make no long talk to me; is it not in my power to slay thee, but instead I do thee favor.' So I answered, 'Oh! Ufreet, surely mercy to me is that which becomes thee: be merciful to me therefore as the Hated shewed mercy to the Hater.' So said the Ufreet, 'And how was that?' Then said I, 'They tell, oh! Ufreet, that there were two men in a certain city that dwelt in two houses enclosed within one wall, and the one of them bore malice against the other. Now he looked on him with an evil eye, and he endeavoured to bring about injury to him, and at all times was envious to him, and his malice increased more and more until he grew sparing on account of it in his eating and his precious sleep. But he that was envied got nothing but good of it, and the more he prospered, did the other's envy increase, and grow, and prevail. Then the malice of his neighbour became known to him that was envied, and his desire to do him injury. So he departed from his neighbourhood, and sold his land, and said 'Wallahy! the earth is large enough for its people,' and he dwelt in another city, and bought himself some land in it, and there was on that land an old well, a very ancient one. Now he made for himself a monastery[75] there and purchased for it all that was requisite, and served the Almighty there, and abstracted himself in prayer: so all the fuqeers, and poor holy men came to him from every side, and his fame went abroad through that city. Now the news of him reached his neighbour who envied him, of what good had come to pass with him, and how the great ones of that city became his followers. So he entered the house of the holy man; and he that was envied met his neighbour with welcome, and greeting, and was kind to him with exceeding kindness. Then said the envious man to him, 'I have a word to say to you, and this is the reason of my journey hither, and I wish to tell you good news: arise now, and go with me into your cell.' So he that was envied arose and took the envious man by the hand, and they went in to the inner part of the holy house. Then said the envious man, ‘Tell the fuqeers to enter their private cells, for surely I cannot speak with you save in secret where no one may hear us.’ So he that was envied said to the fuqeers, ‘Go into your private cells,’ And they did as he ordered them, and he walked with him (the envious man) a little, until he reached the old well. Then the envious man shoved him he envied, and caused him to fall into the well, and no one knew of it, and he went forth, and went his way, and thought he had slain him. But the well was inhabited by the Jins, and they let him down by little and little, and seated him upon a large stone, and some of them said to others, ‘Know ye who this is?’ They answered, ‘Nay:’ One said, ‘This man is called among them the Hated who fled from his Hater, and came to dwell in our city, and founded this holy house, and he has made friends of us by his holy chaunts, and his reading the Qoran. Now the envious man journeyed till he met him, and deceived him, so that he cast him among us: but the fame of this man has reached this night the sooltan of this city, and he designs to visit him to-morrow for the sake of his daughter.’ So one of them said, ‘What is it which ails his daughter?’ So one of them said ‘There is phrensy on her; for Meemoon, the son of Dumdum, has loved her, and forced this phrensy on her, and if one knew the remedy fit for her, then could he free her, and her cure would be as easy as could be.’ So one of them said, ‘And what is her cure?’ He answered, ‘The black cat that is here in the holy house has on the end of its tail, a white spot, the size of a dirhem; let one take from her seven hairs from among those that are white; then let him fumigate the girl with them; and the accursed spirit will flee from her head, and not return to her ever, and leave her free for her whole life time.’ Oh! Ufreet, all this came to pass, and the man that was envied listened. Now when the dawn broke, and the morning rose, and it was light, the fukeers went to the chief, and found him climbing up out of the well; so he became still greater in their eyes; (as they thought he had been there for prayer or penance). But naught but the black cat could supply him that was envied with a remedy, so he plucked from the white spot that was upon her tail seven hairs, and took them by him. Now the sun had not risen, ere the king had come with his retinue, and entered the place, he, and the great men of his state, and he ordered his retinue to remain standing outside. Now when the king came in to him that was envied, he bade him welcome, and stood near him, and said to him, 'Shall I tell thee what for thou hast come?' The king answered, 'Even so.' He said 'Surely thou hast come to do me honor, and thy heart would question me of thy daughter.' Then said the king 'Even so, Oh! thou holy chief.' So said he that was envied, 'Send to bring her, and I will endeavor if it be the will of Almighty God, to set her free this time forth.' Now the king was glad, and sent for his daughter, and they came with her, and she with her arms bound, fettered with chains. Now he that was envied made her sit down, and hung a curtain as a veil before her, and took out the hairs, and fumigated her with them. Then the spirit that was in her head cried out, and went from her, and the girl recovered sense in her soul, and veiled her face, and said, 'What is the matter, and who brought me to this place?' So the king rejoiced with joy which nothing could exceed, and kissed her eyes, and the holy chief, he that was envied, kissed his hand. Then turned he to the great men of his state, and said 'What say ye! What has he deserved that hath healed my daughter?' They answered 'That he be married to her.' He said, 'Ye have said true.' So he married him to her, and he that was envied became the son-in-law of the king. And after a little the vuzeer died, and the king said 'Who can I make vuzeer?' And they answered, 'Thy son-in-law.' So they made him that was envied a vuzeer, and after a time the sooltan died, and they said, 'Who can we make king?' They answered 'The vuzeer.' So they made the vuzeer a sooltan, and he became a very king, a true ruler. Now on a certain day he mounted his horse, and he who envied him (the Hater) was walking on his way, and lo! he that was envied (the Hated) in the eminence of his kinglihood among his great men, and ministers, and the lords of his state and his eye fell upon the envious man: so he addressed himself to one of his ministers, and said, 'Bring hither that man to me and do him no hurt,' So he brought him, the man that envied him, his neighbour: and he said, 'Give him a thousand miscals from my treasury, and load him ten camels with goods for trade, and send with him a guard to convey him to his city.' Thus he punished him not for what he had done to him. See now, oh! Ufreet the mercy of the Hated to the Hater, and how he (the Hater) bore malice against him from the beginning; then he troubled him and made him travel; then was he violent against him even until he cast him into the well, and sought to slay him, and never met him save that he caused him trouble, yet the Hated dealt evenly with him, and was merciful to him. Now I wept, oh lady, before him with exceeding weeping, than which never, was there greater, and broke out extemporaneously;—

'Pass o'er my fault, for 'tis the wise man's wont
Of other's sins to take no harsh account;
And as all crimes have made my breast their site,
So thine all shapes of mercy should unite.
Who from above would mercy seek to know,
Should first be merciful to those below.'

Then said the Ufreet 'Is it whether I should slay thee, or is it whether I should pardon thee? surely neither, and there is no help for it but that I cast a spell on thee.' So he sailed up with me from the earth, and flew with me into the firmament until I looked on the earth beneath me as if it were a platter in the midst of the water. Then set he me down upon a mountain, and took a little of the soil, and mumbled over it, and spoke a charm, and sprinkled me with it, and said, 'Come out of that shape into the shape of a monkey,' And on that instant I became a monkey, the son of a century! Now when I saw myself in this vile shape, I wept for my soul, and I took patience for the harshness of fortune, and considered that fortune is not for me alone, and meanwhile I had gone downwards from the top of the mountain to the bottom; then found I a plain, a broad one, and I travelled for the space of a month and reached in my journey the shore of the salt sea. Now I stood there awhile and lo! I was aware of a ship in the midst of the sea, and the wind was fair for her and she was making for the dry land: So I hid behind a rock on the side of the dry land, and waited until the ship came near: then leaped I down upon her. Then one of the passengers said, 'Throw out this unlucky beast from among us.' Then said the captain, 'We'll kill it,' and the other said 'Slay it with this sword.' Then I laid hold of the captain's skirt, and wept and my tears poured down. Now the captain took pity on me, and said, 'Oh! merchant this monkey has sought refuge with me, and I have granted him refuge, and he is under my keeping: now let no one do him hurt, and let none harm him.' So thus the captain came to take pity on me, and whatsoever he said I understood it, and ministered to his wants even all of them, and served as a servant in the ship. So he loved me. Now of a surety as to the vessel the wind was fine for her a space of fifty days: so we stopped at a city, a very large one, and in it a great world of people, so that none could tell their number, save the Almighty. Now the moment we arrived, our ship brought up, and lo! there came to us certain lords on the part of the sooltan of the city, and they got up into the ship, and welcomed the merchants by the wish of peace, and said, 'Our king hath welcomed you in peace, and has sent to you this scroll, a single sheet, and each among you must write upon it two lines. For the king had once a minister, a fair penman, and he died, and the king took an oath, and swore holy oaths, solemn ones, that he would not make vuzeer save one that could write like his writing.' So the merchants took the scroll, a single sheet, its length five yards to a breadth of one, and each one that knew how to write, wrote, even to the last of them, and I stood up, and I in the shape of a monkey, and snatched the scroll under my arm, out of their hands: then they feared lest I should tear it, so they tried to prevent me; but I made signs to them that I could write, and the captain said to them, 'Let him write, and if he scribbles I will drive him from us, but if he makes fair writing I will take him as my son; for surely I have never seen a monkey wiser than he.' Now I laid hold of the pen, and stretched out for ink from the inkstandish, and wrote in the character[7 6] Rooqua'ut, (used for letters) these couplets;—

'All heroes' virtues on Time's record be,
Save thine; unwritten yet thy worth, thy sense,
Long may mankind unorphaned live in thee,
Who own'st the parentage of excellence!'

And I wrote in the character, Reyhân (curved like the basil leaf,)—

'He has a pen beloved by men of lore,
Useful in every clime, and distant lands.
Not her black stream can Egypt profit more,
Than that flows through thy cities from thy hands.'

And I wrote in the character, Sools (used for engrossing,)—

'None is there 'mongst fair penmen, but must perish;
Though all Time's chronicle stands sure and fast;
Write nothing then but what thy heart may cherish,
When the Great Day shall come and Time be past.'

And I wrote in the character Nuskh (used by copyists,)—

‘ When thoughts of absence, and our memory rose,
Absence for us by worldly chance decreed,
We caused the inkhorn mouth to tell our woes,
And tongue her utterance with the speaking reed,’

And I wrote in the character, Toomar (a running hand,)—

‘ Power lasts with none ; if thou deny'st it say
Where be the early monarchs of the earth ?
Sow seeds of goodly actions in thy day ;
They shall be when thou'rt not, and tell thy worth.’

And I wrote in the character, Moohuk Kik (the large copy hand,)—

‘ When thou the standish seekest to unclose
Of prosperous fortune, and high dignity,
Let the ingredients that thine ink compose,
Be liberal acts, and kindly courtesy.
Then mark with these in goodly character,
While yet thou hast the power, thy lifetime's page ;
Like stamp of worth will men on thee confer,
And make like mention of thy lineage.’

Then gave I them the scroll, and they wrote every one two lines : So the officers took it, and brought it up before the king. Now when the king looked upon the scroll, then thought he no writing strangely good, save my writing : So he said to the assembly, ‘ Bring the author of this writing before my face, and mount him upon a mule, and give him a guard with state drums, and dress him in a dress of honor, and present him to me.’ Now when they heard the words of the king, they smiled ; and the king was wrath with them, and said, ‘ Oh ! ye accursed ones, am I to speak and order that you may laugh at me ?’ Then said they, ‘ Oh ! king, if we laugh, there is cause.’ So he said, ‘ And what is it ?’ And they answered, ‘ Oh king, thou hast ordered us that we present to thee him who wrote that writing, and the fact is that he who wrote it is a monkey, and that he is not of the race of Adam, and he is with the captain of the ship.’ So said he, ‘ Is this true that you say ?’ They replied ‘ Yea ! by the truth of thy glory !’ So the king marvelled at their words, and fidgeted with joy, and said, ‘ I desire to buy this monkey of the captain.’ So he sent a messenger to the ship, and with him the mule, and the dress, and the guard with the state drums, and he said, ‘ There is no help but that you clothe him with this dress, and mount him on the mule, and go to him on the ship, and come with him here.’ So they went to the ship, and took me from the captain, and clothed me in the dress, and mounted me on the mule. So the whole people were greatly amazed, and the city was turned to confusion on account of me, and they came crowding to gaze at me. Now when they brought me up to the king, and set me there, I kissed the earth before him three times. So he ordered me to sit down, and I sat in respectful posture on my heels : then all the people who were present marvelled at my manners, and the king was greatly the most surprised of them. Then the king ordered the people to retire, and they retired, and there remained not any save I : so the king called in the eunuchs, and little slaves, and ordered them to bring before me the cloth for eating, and on it was of whatever moves and flies, and couples in nests of the crane kind, and the quail, and all sorts of flying things. Then the king signed that I should eat with him ; so I arose and kissed the earth before him, and sat and ate with him, and when the cloth had been lifted, I washed my hands seven times, and took the inkstandish and the pen ; and wrote, as I would speak these verses ;—

‘On these which once were chicks,
Your mourning glances fix,
Late dwellers in the mansion of the cup,
Now nearly eaten up !
Let tears bedew
The memory of that stew,
Thou partridges, once roast,
Now lost !

The daughters of the grouse in plaintive strain;
Bemourn, and still bemourn, and mourn again!
The children of the fry,
We lately saw
Half smothered in pilau,
With buttery mutton fritters smoking by!
Alas! my heart, the fish!
Who filled his dish,

With flaky form in varying colors spread
On the round pasty cake of household bread!
Heaven sent us that kabob!
For no one could,
(Save heaven he should rob)
Produce a thing so excellently good,
Or give us roasted meat
With basting oil so savourily replete!

But, oh! mine appetite, alas! for thee!
Who on that furmeaty
So sharpset wast a little while ago——
That furmeaty, which mashed by hands of snow,
A light reflection bore,
Of the bright bracelets that those fair hands wore;
Again remembrance glads my sense
With visions of its excellence!

Again I see the cloth unrolled
Rich worked in many a varied fold!
Be patient, Oh! my soul! they say
Fortune rules all that's new and strange,
And though she pinches us to day,
To-morrow brings full rations, and a change!'

Then I arose and sat afar off, and the king looked upon what I had written, and read it, and he marvelled, and said, 'Oh! wonderful monkey! and is he possessed of this clever style, and this power of penmanship! Wallahy, sure this is a wonder of wonders!' So the king placed before him wine, a goblet of crystal glass, and the king drank: then gave he to me, and I kissed the earth, and drank and wrote upon it ;—

' My truth to try,
And constancy,
They cast me in the burning flame,
But found that still
Not e'en this ill
My patient fortitude o'ercame:
Hence falls it out
I'm borne about
Upon their hands with jealous care,
And get for this
The frequent kiss
From the ripe lips of many a fair!'

And also ;—

' Morn heralds her coming!
Then give me to drink.
Wine, shall make the grave gamesome,
Nor let him once think!
Sure so clear is the liquor,
The goblet so fine,
Who can tell which holds which,
Is't the glass? is't the wine?'

(So goes the tale.) Now the king read the verse, and he sighed and said, ' If this talent were in a man, he would surpass the people of his time, and of his age.' So the king placed before him the chess board, and said, ' Art thou able to play with me?' So I signed with my head ' Even so,' And went opposite to him, and set the chess-men, and played with him two games, and I got the better of him. Now the king's understanding was all abroad; so I took the inkstandish, and the pen, and wrote on the board these two stanzas ;—

' Two armies fought the whole day long
With deeds of desperate might,
And every hour their ranks among
More deadly grew the fight;

Till lo ! when night with darkling shade
  ' Gan o'er their files to sweep,
Both snugly on one carpet laid,
  Together sank to sleep :'

(So goes the tale.) So when the king heard these two short stanzas, he marvelled, and was pleased, and wonder overtook him, and he said to his attendant, ' Go to thy mistress, Sitt ool Hussun and say to her, The king desires that thou should'st come, and take pleasure to see this wonderful monkey.' So the eunuch disappeared, and returned, and with him the lady. Now when she looked upon me, she veiled her face, and said ' Oh ! my father, how is it pleasing to thy heart, that thou should'st send for me to take pleasure to see men ?' So he said, ' Oh ! Sitt ool Hussun, who is near me, save this little slave, and the nurse that carried thee, and I thy father ! So from whom dost thou veil thy face ?' So she answered, ' Surely this monkey is a young man, the son of a king, and his father's name is Ufeetanoos, lord of the Ebony Island, and he is spell-bound : the Ufreet Jurgees, who is of the stock of Iblees, cast a spell upon him, and slew his wife the daughter of the king Uftamoos, and this, whom thou thinkest a monkey, is a man, a learned, a wise man.' Then the king marvelled at his daughter, and looked upon me, and said, ' Is this true, what is said of thee ?' So I said by a nod of my head ' Even so,' and I wept. Then said the king to her, ' So what way didst thou recognise that he was one under a spell !' And she answered, ' Oh, father, now there was about me, and I then a little girl, an old woman, deceitful, a sorceress ; and she taught me magic, and its arts, and I have remembered it, and understood it perfectly, and have committed to memory, an hundred and seventy chapters of its modes, even the chapter having power in it to carry the stones of thy city behind the mountain Caucasus, and make it a deep of the ocean, and make its people fishes in the midst of it.' Then said her father, ' Oh ! my daughter, by my life ! release for us this youth that I make him my vuzeer, for surely he is an intelligent youth, deep learned.' Then replied she to him, 'With pleasure and all willingness.' So she took in her hand a knife and made a circle." And Shuhurzad perceived the morning dawn, and ceased saying the words permitted her.

Now when it was the Fourteenth Night,

She said, "They relate Oh! mighty king, that the Qurundeel said to the damsel, 'Oh! lady, then took the daughter of the king in her hand a knife, inscribed with Hebrew words, and drew with it a circle in the midst of the palace, and wrote in it The Name, and spells besides; and she muttered a charm, and repeated words one could understand, and words one could not understand. Now after a while the world darkened around us, and lo! the Ufreet approached us in his own likeness, and his very being; he had a hand like a harrow, and feet like pillars, and his eyes like the gleaming of fire: So we called out for fear of him, but the daughter of the king said, 'No welcome to thee, nor peace.' Then the Ufreet changed in the form of a lion, and said to her, 'Oh! traitress, thou violatest the compact, and the oath we swore, that neither one of us should oppose the other!' So she answered him 'Oh! accursed one, could thy like take oaths to him from me?' Then said the Ufreet, 'Take what has come to thee.' So the lion opened his mouth, and fell upon the damsel; then made she haste, and took one hair from among her hair, and swayed in her hand, and muttered with her lips, and the hair became a trenchant sword, and she smote that lion with it, and he became two halves, and his head changed into a scorpion. Then changed the damsel, she became a mighty serpent, and set upon this accursed one, and he in the likeness of a scorpion. So these two fought a mighty fight, but the scorpion changed into an eagle, and the serpent changed into a vulture, and set after the eagle, and hunted him for an hour's time. Then the eagle became a black cat, and the damsel changed into a striped hyena, and these two battled in the palace an hour's time; so the cat saw his soul was overcome, and he changed, and became a pomegranate, a red one, exceeding large, and the pomegranate settled in the midst of the tank in the palace; so the hyena went at it; but it rose upon the air, and fell upon the palace pavement, and broke in pieces, and the seeds were scattered about, every single seed of it, and pomegranate seed filled the floor of the palace. Then the hyena shook convulsively, and became a cock, and pecked the seeds, so that it would not leave off until there was not a seed left. Now by the order of God's destiny, a seed rolled to the edge of the tank, so the cock was crowing and clapping its wings, and signing to us with its beak, and we understood not what it said, and it screeched to us with a loud cry, so that I thought that the palace was falling on us, and it went over the floor of the palace the whole of it, and saw the seed which rolled to the edge of the tank, and rushed eagerly upon it to peck it up, and behold! the seed slipped into the midst of the water, which was in the tank, and became a fish, and dived to the bottom of the water. Then the cock changed into a large fish, and went down after it, and was away for a while, and lo! we heard loud screeches, and cries of pain, so that we trembled. Now after this arose the Ufreet, and he flaming with fire; when he opened his mouth there came out from it fire, and from his eyes, and his nose also fire and smoke; and the damsel came forth, and she was one live coal, a very mighty fire. So these two battled, she, and he, an hour, until their two fires entirely encompassed them, and the smoke closed thickly on the palace. Then panted we for breath, and longed to dive into the water, and feared for our lives by reason of the burning, and chance of destruction. So said the king, 'There is no power nor strength save in God, the Great, the Mighty! we are from God, and to him shall we return! Oh! better were it for us that we had not brought trouble upon her in this matter for the release of this monkey, even till we have wearied her with this mighty labor in fighting with this accursed Ufreet, one such as not all the Ufreets that be existing in the world could overcome! And Oh! better were it for us we had not known this monkey, God's blessing be not on him, nor on his time! we strove to do a good deed by him before the face of the Almighty, and sought to release him from the spell; now have we brought woe upon our heart with trouble;' And I, Oh! lady was tongue-tied not having power to speak a word with him on any matter. Now we were not aware of aught before the Ufreet had yelled from beneath the flames, and was upon us in the palace, and breathed flames upon our faces; but the damsel overtook him, and breathed blasts of fire in his face, and the sparks of fire from her and from him rained upon us; yet her sparks did us no injury, but of his sparks,—surely one reached my eye, and utterly destroyed it, and I in the shape of a monkey; and a spark from the Ufreet reached the king on his face. It burned half his face, and his beard, and the lower part of his whiskers, and caused the row of his lower teeth to fall out; and another spark fell upon the breast of the eunuch, and consumed it, and he died on the moment, and on the very instant. Now we were sure of death, and despaired of life; but meanwhile we were after this fashion, lo! one repeating the saying, 'God is greatest! God is greatest! victory and conquest, and confusion to the infidels in the religion of Muhummud, the moon of grace! and lo! for her,—the daughter of the King had consumed the Ufreet, and lo! for him,—sure he was become a heap of ashes! Then came the damsel to me, and said 'Reach me a cup of water.' So they brought some to her; then she spoke over it in words there was no understanding, and sprinkled me with it, and said, 'Be freed in right of that is right, and by the name of God the great into thy former shape.' (So goes the tale.) Now I was convulsed, and behold! I was a man as I was before, save that mine eye was lost. Then said the damsel, 'The flame, the flame! Oh! my father, life remains not in me, and I am not used to contend with Jins; but had it been a man, I had slain him in a moment, and had suffered no trouble save for an instant! I let the pomegranate escape me, and picked up its seeds, but passed over the seed in which was the soul of the Jin, and had I picked it up, he had surely died on the moment, but as destiny decreed, and God's command, I did not this; then lo! he came, and there passed between him, and me a desperate fight below the earth, and in the water, and in the air, and for every spell I opened on him, he opened a spell on me, until he opened on me the spell of fire, and the spell of fire went near to give him the victory, and he was near escaping by it, but the will of God caused me to prevail over him, until I consumed him before me, and I was more powerful than he, through the religion of Islâm, yet now even I am as one dead; may the Almighty protect you in my stead!' Then began she to call for help, and ceased not invoking the Almighty's aid on account of the fire; and lo! a darkish spark rose upon her bosom, and mounted to her face. Now when it reached her face, she wept, and said, 'I witness that there is no God, but the God, and that Muhummud is the prophet of God.' Then looked we upon her, and lo! she was a heap of ashes by the side of the heap of the Ufreet! Then mourned we over her, and I made petition to heaven that I might be in her place, and that that lovely face were not consumed, which in doing this good deed was become ashes,—but the will of God turneth not back. Now when the king saw his daughter become a heap of ashes, he plucked out what was left of his beard, and beat his face, and rent his garments: then did I as he did, and we mourned over her. So the chamberlain, and the lords of state came, and found the sooltan in a destitute condition, and two heaps of ashes there; so they marvelled, and got round the king in an instant. Now when he gave them to understand what had befallen with his daughter, and the Ufreet, then was their sorrow very grievous, and the women shrieked, and the slave girls, and they continued their lamentings seven days. And the king arose and ordered that there should be made over the ashes of his daughter a vast vaulted tomb, and that they should light in it lamps and candles, but for the ashes of the Ufreet that they should scatter them on the winds for the curse of God on them. Then was the king sick of a sickness that nigh prevailed against him even to death, and the period of his sickness was a month, and health returned to him, and his life shot forth anew. Then sent he for me, and said to me, 'Oh! youth, our time had been decreed us in a life happier than that of any who are among the rulers of the age, until thou camest unto us: oh! better had it been that we had never seen thee, and that we had not seen the day of thy release, that day of evil: for on a sudden we became destitute by cause of thee: first, have I lost my daughter, who equalled in her might an hundred men, and secondly, that befel me which befel me by reason of the fire, and I lost my teeth, and my slave was slain, and both before this and after it we have not seen in thee any thing for good! the whole is from God, both to thee, and to us, and thanks be to God! Now thou art he whom my daughter released, and thou did'st destroy her soul. Go forth now, Oh! my son, from my city, and forget what has happened by cause of thee, for that was decreed for us, and for thee. Go forth now in safety, and if thou returnest so that I see thee, I will slay thee,' And he roared these words at me. Then went I forth, Oh! lady, from before him, and I could scarcely believe in my escape, and knew not whither I should turn my face; so I pondered in my heart what had happened to me, and how they let me go on my way, and of my deliverance from them, and I journeyed a full month. Then entered I into a strange city, and I thought upon the tailor, and I thought upon the damsel beneath the earth, and my escape from the Ufreet, even after he was setting himself to accomplish my death, and what my heart took note of from the beginning to the end. Then I gave thanks to God, and said, 'My eye is gone, yet not my soul.' So I entered a bath before I went forth from the city, and shaved my beard, and put on a coarse black woollen garment, and strewed dust on my head, oh! lady, and every day I wept, and revolved the sorrows that had befallen me, and the tearing out mine eye, and every while I pondered what had befallen me I wept, and broke out, and repeated these verses;—

'Although the Merciful be doubtless with me,
Yet am I sore bewildered, for new griefs
Have compassed me about, or ere I knew it.
I have endured till Patience self became
Impatient of my patience—I have endured
Waiting till Heaven fulfil my destiny——
I have endured till nearly overcome,
Yet as endures the thirsty wayfarer
In the parched sands have ne'er called out for agony—
I have endured till e'en endurance owned
How I bore up with her; (a thing more bitter
Than bitter aloes) yet though a bitterer thing
Is not, than is that drug, it were more bitter
To me should Patience leave me unsustained.
The wrinkles of my brow bespeak my troubles,
When in my secret soul, secret of secrets,
Thy secret thoughts are laid. Oh! had the mountains
To bear what I do, they would crumble 'neath it,
'T would quench, the fire, and stop the rushing winds.
Whoso hath said, 'The world is full of sweet things,'
There is no help for it but he must taste
One day in weary tedium of endurance
More bitter things than aloes are.'

Then travelled I through all quarters, and visited the cities, and sought that hold of the True Faith, Bughdâd, for that I might take refuge with the Lord of the Faithful, and tell him what had befallen me. Now when I reached Bughdâd this very night, then found I my brother, this first Qurundeel, standing about as one mazed. Then said I, 'Peace be with thee,' and I talked with him, and lo! our brother, this third man here, met us, and said, 'Peace be with you, I am a stranger,' And we said, 'And we too be strangers and have arrived here even this blessed night.' So went we, we three, and not among us one that knew the story of the other. Then God's destiny caused us to stop at this door, and we entered here among you. This now is the reason of the shaving of my beard, and my eyebrows, and the tearing out of mine eye. So she said, 'Surely thy tale is a strange one; take thyself off, and go forth on thy way.' Then replied he, 'I will not go out until I hear the story of my companion.' So the third Qurundeel stood forth, and said, 'Oh! lovely lady, my story is not like their stories, for surely my story is more wondrous, and more strange, and it is the cause of the shearing of my beard, and the taking out of mine eye; for these men, surely God's judgment, and His high decree came on them, but I drew down His judgment with mine own hand, and brought sorrow on mine own soul. And so it is, that I of a surety am a king, and the son of a king, and my father died, and I took the sovereignty after him, and I ruled, and I administered justice, and I dealt fairly by my subjects. Now there came to me a fancy to voyage in a ship on the sea, for my city was upon the sea, and the ocean stretched far and wide before it and about us were very many islands, even large ones, in the midst of the ocean. Now I had upon the sea fifty vessels of burden for commerce, and fifty smaller vessels for pleasure, and one hundred and fifty sail ready fitted for war at home or battle against the infidels. So I desired to take my pleasure upon the islands, and I went down with my people into ten ships, and took with me provisions for a whole month, and I voyaged to ten days. Now it came to pass on a certain night, a contrary head wind struck us, and the ocean raised her waters against us, even very mighty waves, and the billows buffeted us.

Then despaired we of our lives, and a thick darkness settled round us, and I said, 'Danger is not to be taken for good; even though safety come of it.' So we prayed to the Almighty, and supplicated him, yet the wind ceased not to blow counter to us, nor the waves to buffet us until the morning dawned. Then the wind fell, and the sea calmed, and after that the sun shone forth; so we arrived at an island, and went up to the dry shore, and cooked something to eat, and we ate. Then took we rest for two days, and voyaged for ten days more but the current ran counter to us, as seemed both to me, and the captain, and the captain was wholly bewildered in this sea, so said we to the look-out man, 'Peer out upon the sea, and get up the mast,' So he went up to the mast-head: Then the look-out man, looked about, and cried out to the captain, 'Oh! captain, I see on our larboard as it were a high object on the face of the waters, and I looked upon the midst of the sea, and I saw a darkness in the distance that showed one while dark, and one while bright.' Now when the captain heard the words of the look-out, he dashed his turban on the deck, and plucked the hair from his beard, and said to the people, 'Hear the news of our destruction, even of us all, and not one of us can be saved,' And he began to weep, and we the whole of us wept for our souls. Then said I, 'Oh! captain, tell us now of what the look-out saw;' So he said, 'Oh! my master, know that we lost our course on the day that the winds raised the sea against us, and the wind fell not until the morning of the next day; and we rested two days, and we lost our course on the sea, and we were wandering from our course eleven days reckoning from that night, and we have no wind that will take us whither we seek to go. So by the end of the day to-morrow we shall reach a mountain of black stone, and it is named the Magnetic Rock. Now the currents will drive us violently below it. Then will the vessel open, and every nail in the vessel will dart out to the mountain, and will adhere to it, for that surely the Almighty hath imposed on the Magnetic Rock a mysterious power, and this is it, that all that is iron travels toward it; and on it is much iron, how much no one knows save the Almighty, for that surely there have bursten even from ancient times very many vessels upon this mountain. Now that which shows near the sea is a dome of yellow copper, built upon ten pillars, and beneath the dome is a horseman, and a horse of copper, and in the hand of that horseman a lance of copper, a tablet hanging upon his bosom of lead, engraved with The Name, and with talismans,' Then said he to me, 'Oh! king, none destroyeth man there save the rider on that steed, and there is no escape until this horseman fall from his horse.' So then, oh! lady, the captain wept with exceeding weeping, and we made sure that we were doomed to destruction without hope of respite, and every one of us took leave of his friend, and each appointed another his executor, if it were any way possible he might be saved. Now we slumbered not that night, but when the morning came we drew near to that mountain, and the currents washed us violently upon it. So when the vessel was below it, she opened, and the nails rose up, and every iron that was in her sought the Magnetic Rock, and became part of it, and by the end of the day we whirled about the mountain. Now of us some were drowned, and of us some escaped, but the greater part were drowned, and they who were saved knew not any of them where were the rest, for the waves sank them in the deeps, and the winds blew counter. But as for me, oh! my mistress, sure the Almighty caused me to escape for that he desired I should suffer injury, and evil fortune, and sorrow. So I got me upon a plank of the ship's planks, and the wind took it, and it struck part of the mountains. Then took I a path leading up it, as it were stairs cut in the mountain and I blessed the name of Almighty God."

And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Fifteenth Night,

She said, "They relate, Oh! mighty monarch, that the third Qurundeel said to the damsel, and the rest of them that were fast bound, and the slaves standing with swords over their heads, 'Now when I called on the name of the Lord, and prayed to him, and made passionate entreaty to him, and got clinging to the narrow way that was upon the mountain, and I had mounted to its level ground a little, lo! The Almighty ordered that the wind should be at peace on that instant, and thus aided me in the ascent. So was I preserved and ascended the mountain. Now there was no place to rest in for me save the dome and I rejoiced for my preservation with very great joy, and entered the dome, and I washed, and performed two[77] prostrations, giving thanks to God for my preservation: Then slept I beneath the dome. And I heard in my sleep one speaking, who said, 'Oh! son of Khuzeeb, when thou wakest from thy slumber, dig beneath thy feet! so wilt thou find a bow of copper, and three arrows of lead, with talismans engraved on them: take then the bow and arrows and shoot at the horseman, that is upon the dome, and free mankind from this very grievous evil. Now directly thou hast shot at the horseman he will fall into the sea, and the bow will fall from thy hands: take then the bow, and bury it in its place. So when thou hast done this the sea will be troubled and will rise till it be even with the mountain, and there will come upon it a skiff, and in it a man of copper, other than him thou shootest at, who will go to thee, and in his hand a paddle. Embark then with him, and call not on the name of the Almighty; so will he row and voyage with thee the period of ten days, until he cause thee to reach the sea of safety, and when thou reachest thither wilt thou find whoso will convey thee to thy city. Now all this will be fulfilled for thee if thou callest not on the name of the Almighty. Then roused I from my sleep, and rose up briskly, and did according to the directions of the guardian spirit [78] and struck the horseman when I shot at him. So he fell into the sea, and the bow fell from my hands; then took I the bow, and buried it, and the ocean rose up in surges, and came up until it was even with the mountain, and wetted me. Now there was scarce an instant's delay ere I saw a skiff in the midst of the sea, coming towards me, so I gave thanks to Heaven. But when the skiff arrived then found I a man in it of copper, on his breast a tablet of lead engraved with names and talismans. So I got upon the skiff, but held my peace, and said not a word: and the man rowed the first day, and the second, and the third, even the full ten days. Then looked I, and saw the islands of safety, and I rejoiced with great joy, and in the excess of my gladness, I mentioned the Almighty, and called on his name, and raised my voice, and magnified him. Now when I did that the skiff cast me out into the sea; then turned it, and went back into the ocean. But I knew how to swim; so I swam all that day till the night, and my wrists were tired, and my arms swelled, and I was wearied, even so that I was on the point of dissolution. So I [79] bore witness to my faith, and made certain of death, but the sea rose in waves by the violence of the winds, and there came a billow, like a rampart in its monstrous size, and bore me up, and threw me a long cast forward, so that as God willed, I was on the dry land. Now I got up upon the shore, and wrung my clothes, and dried them and spread them out and slept. So when it dawned I put them on and stood up to see whither I should go. Then was I aware of a grove of trees, and I went to it, and wandered round about, and discovered the place in which I was to be a small island, and the ocean encircled it: So I said, 'Whatso frees me from one evil throws me into another greater than it.' Now meanwhile as I was pondering over my state, and I was longing for death, when behold! I saw afar off a vessel with men in it making for the island on which I was. So I got up, and sat upon the tree, and lo! the vessel had come close to shore, and there came up from her on the dry land ten black slaves, and with them they had iron spades, and they went on till they came to the middle of the island, and they digged in the earth, and laid open a slab, and they lifted the slab, and opened a trap door. So then they returned to the vessel, and brought ashore from it bread, and flour and oil, and honey, and sheep, and household stuff, such as is necessary for one who keeps house, and the slaves kept going up and down, to and from the vessel, and they kept returning to the vessel, and coming back from her, until they transported all that was in the ship to the cavern. Now after this the slaves went up, and brought with them garments as rich as may be, and in the midst of them was a very old man; there was left of him just what there was, for time had wrestled hardly with him, and what there remained was as it were a decrepit being, wrapped in a blue rag that the winds might pass through west and east, as the poet said of him;—

> 'Time hath shattered all my frame;
> Oh! how Time hath shattered me!
> Time with lordly might can tame
> Manly strength, and vigor free.
> Time was in my youth that none
> Sped their way more fleet and fast.
> Time is, and my strength is gone,
> Youth is sped, and speed is past.'

And the hand of the old man was in the hand of a young lad, and he was cast in the mould of comeliness, and elegance, and perfection, even so that models might be struck from his beauty, and he was as a fresh branch, able to enchant every heart with his loveliness, and to subdue every soul with his blandishments, even as the poet spoke of him when he said ;—

'To vie with Beauty when he came,
Poor Beauty hung her head for shame ;
And when they asked her, 'Hast thou seen
Fairer than he in shape and mien ?'
'Have I seen such !' she cried, 'No—none ;—
'Not e'en myself am such a one.,'

So then, my mistress, they stinted not their going until they came to the slab, and went down all of them by the slab, and disappeared for an hour, or rather more. Then the slaves and the old man came up, but the young lad came not up with them ; so they restored the entry by the slab, even as it was before, and went down to the ship, and disappeared from my eyes. Now when they turned their faces to go, I arose, and came down from the tree, and went to the place that was closed up, and scraped away the soil, and removed it, and I continued my active labor, until I lifted out the whole of the earth ; then was the slab discovered, and lo ! it was of wood as broad as the upper stone of a watermill. So I lifted it up, and there appeared beneath it steps of stone built close together ; and I marvelled at that, and went down the stairs until I reached the bottom. Then found I a fair building spread with various sorts of carpets ; and silk stuff, and the young lad sitting on a high raised seat reclining on a round back-cushion, in his hand a fan, and before him things of sweet scent, and odoriferous flowers, and he was alone. Now when he saw me his color paled, but I saluted him, and said to him 'Set thy mind at ease, and subdue thy dread ; there is no evil near thee ; I am a man, even as thou art, the son of a king. The decree of Providence hath sent me to thee to bear thee company in thy loneliness ; what now is thy story, and what tale is thine that thou dwellest beneath the earth alone ?' Now when he was assured that I was of his race, he rejoiced, and his color returned, and he made me come near him, and said, 'Oh ! my brother, my story is a marvel, and it is this, that my father is a merchant jeweller, who has merchandise, and slaves, and servants who be merchants travelling for him in ships in various traffickings, to the most distant cities, and he had camels, and extensive wealth, but was not enriched with a son, not even one. So he saw in his sleep that he should be enriched with a son, that should be short lived; so the morning dawned on my father with lamentation, and weeping. Now when it was the next night my mother conceived me. So the date of her pregnancy was noted, and her time was fulfilled and she bore me; and my father rejoiced, and he called the neighbours, and gave food to the fukeers, and to the poor, for that he obtained me in the latter end of his life. Then assembled he the astrologers,[90] and the people who knew the place of the planets, and the learned ones of the time, and the masters of calculation in dates, and nativities. So they examined my nativity, and said to my father, 'Thy son shall live fifteen years, and in that year shall he have a hazard; if he get safe from it he shall live to a great age; and the cause of his death then would be that in the Sea of Peril is the Magnetic Mountain; on it is a horseman of copper, and the horseman has on his breast a tablet of lead: if at any time the horseman shall fall from his horse forty days afterwards shall thy son die, and his slayer is he who shall shoot the horseman, a king, his name Ujeeb, the son of Khuzeeb.' So my father grieved with exceeding grief. But I grew as a thing divine, and my person became more and more fair, until I told my fifteenth year, and ten days ago the news reached my father that the horseman was fallen into the sea, and he that cast him down, his name was Ujeeb, the son of the king Khuzeeb. So fear came before my father of the predicted murder, and he transported me to this place, and this is my story, and the reason of my loneliness.' Now when I heard his tale I marvelled, and said in my heart, 'I am he who has done all this, and I, as God is with me, I will not ever slay him.' So said I to him, 'Oh! my master, I have power over this ill, and this injury, and, please the Almighty, thou shalt not see grief, nor sorrow, nor disquietude, for I will sit near thee, and minister to thee, and go forth on my way after I have acted as thy guardian for these days; thou shalt put me under escort of some of thy servants, so I may travel, with them to my city.' So I sat talking to him till night; then rose I up, and lighted a large fire, and made ready the candles, and we sat down after we had put down something to eat, and ate, and I arose, and set out sweetmeats. So we enjoyed these sweet things, and sat talking of our various matters, till the greater part of the night was gone: then slept he, and I covered him up, and arose and slept myself also. Now when it was morning I arose, and warmed a little water, and lifted him up gently, so that he woke: then brought I him the warm water, and he washed his face and said, 'Wullahy! I will return thee good for good, oh! youth, if I get safe from what I am in risk of, and from him whose name is Ujeeb, the son of Khuzeeb; I will make my father give thee a return for this, and if I die then be my blessing on thee.' Then answered I, 'There is no day fated for thee in which is evil, and God grant my day of death be before thy day.' Then I set before him some food, and we ate, and I got ready for him perfumes, and he was pleased, and I made up some dessert for him, and I enjoyed myself, and he too; then ate we sweetmeats, and enjoyed ourselves till night. Then rose I, and lighted the lamps, and set before him somewhat to eat, and sat telling him stories till there remained some little of the night: So he slept, and I covered him up, and slept also. Now this ceased not to be after this fashion, oh! my mistress, day and night, and affection towards him took rest in my heart, and my sorrow was eased. Then said I in my soul, 'The astrologers lied! Wallahy, I shall not slay him!' And I ceased not ministering to him, and serving him, and talking with him, for thirty-nine days. Now on the fortieth night the young lad rejoiced, and said, 'Oh! my brother, praise be to God who has preserved me from death, and this has happened by thy good fortune, and the prosperity that attends thy steps, and I pray God, that I may return with thee to thy city: I wish now though, my brother, that thou would'st warm water for me to bathe, and do thou bathe me.' So I replied, 'With pleasure and all willingness.' Then heated I for him water in plenty, and got into it with him, and washed him all over completely with meal and rubbed him down, and served him, and changed his clothes for him, and spread beneath him a fair carpet; then went the young lad and rolled upon it and slept from the drowsiness after bathing. Then said he, 'Oh! my brother, cut me up a melon, and mix some sugar with it.' So I went into the store room, and chose an excellent melon, and laid it on a platter: Then I spoke to him, and said 'Oh! my master, have you not a knife?' And he answered, 'Here, this over my head upon this high shelf.' So I got up, and I was wishing to make haste; and I took the knife, and held it by its point, and I stepped backwards; but my foot slipped, and I fell violently upon the young lad, and the knife in my hand. Then the knife hastened to perform that which was written on the day of decision of destinies, and pierced the heart of the young lad, and he died on the instant. Now when his fate was completed, and I knew that I had slain him, I shrieked with an exceeding loud cry, and smote my face, and rent my garments, and said, 'From God I am, and to Him shall I return! Oh! Mooslims, there remained for this youth of the hazard which the astrologers, and learned men predicted of him on the fortieth day but one single night, and the predestined death of this fair being was laid to my hand! oh! better were it for me from the first I had not tried to cut that melon! what is this dire misfortune, grief even to choking! and yet God of a certainty decreed the matter,—it was ordained."—And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Sixteenth Night,

She said, "They relate, oh! mighty King, that Ujeeb said to the damsel, 'Now when I was well assured that I had slain him, I arose, and went up by the stair and restored the earth, and gazed with my eyes to the sea. Then saw I the vessel cleaving the waters, making for the shore: so I was afeared, and said, 'The instant they come, and find their son done to death. Then will they know that I slew him, and will slay me without a respite.' So I set off to a high tree and climbed up it, and covered myself with its leaves, and I had hardly settled myself upon the tree ere the slaves had come up, and the ancient man, the father of the young lad came up with them. Now they went to the place, and removed the earth, and found the slab, and went down, and found the young lad sleeping, and his face clear washed and shining after the bath, and he clothed in fair garments, and the knife stuck deep in his breast. Then cried they out with wailings, and imprecations, and a swoon came on the old man for a very long time. So the slaves supposed the old man could not live after his son lived not, and they wrapped the young lad in his clothes, and spread over him an outer covering of silken stuff, and went up to the ship, and the old man went up after them. So he gazed on his son stretched out, and he fell on the ground, and took dust on his head, and smote his face, and plucked at his beard, and thought upon his son, and his weeping increased and he swooned. So a slave went up from among them, and came with a narrow cloth of silk, and they stretched out the old man upon his carpet, and sat by his head. All this now took place, and I upon the tree over their heads looking on what came to pass, and my heart whitened or ere my beard was grey, by what hard lot I had endured in distress, and in woes, and I began to say extemporaneously ;—

> ‘How many of God’s mercies be hid from us,
> Though slight the veil that hides them from the sense
> Of the intelligent ! How many matters
> Seem fraught with sorrow in the morning tide,
> Which ere ’tis even make us sing with joy !
> Much ease hath often come after much ill,
> And from the labouring and o’erburdened heart
> Hath cleared away all sorrow.’

Oh ! my mistress, sure the old man ceased not from his sorrowing till near sunset. Then he recovered, and looked upon his son, and what had happened to him, and how, what he dreaded had befallen him, and he beat his face and his head, and broke out in these verses ;—

> ‘The soul is racked when dearest friends must part ;
> This from mine eyes these constant currents drew,
> With them my hopes, my all, I saw depart :
> Ah ! well-away, can any teach the art
> To win them back, what should I say, what do ?
>
> ’Twere best we ne’er had met, for what resource
> To mine, now straightened in my way of life !
> When fond affection’s fire shall madly course,
> And riot through me, say, what philtres’ force
> Could calm my pangs, and quench the raging strife ?
>
> Happy were we when ’neath one roof we dwelt,
> Our lives as one in joy, and blessed content ;
> Till her fell arrows Absence on us dealt ;
> Then were we forced apart, and then we felt,
> None could bear up ’gainst whom her bow was bent.
>
> First of his age, the loved one of his clan,
> Strong, beauteous but last eve ; he’s fallen to-day !
> ‘Oh ! could’st thou scape my son,’—as I began,
> Nature’s still voice, a father’s tongue outran,
> ‘Oh ! could he scape,’ she said, ‘his destined day !’

Well might I call thee Sun—in the far west
That sets, or pale-eyed Moon, that wanes and dies!
Ah! whither shall I wend to be at rest
At once with thee? had'st thou, my son expressed
The wish, thy father's life were made the sacrifice.

Oh! for the chance of days! for this my wail
And mournful well-away is made o'er thee;
Thou'rt now whence none return,—where none avail
To give thee aid!—thy father's senses fail
Scorched, and burnt up in longing after thee!

Why died I not with thee? Now all my power
Is withered up, and narrowed into naught.
Sure envious eyes with evil omened lour
Have fallen on us this day.—May Heaven shower
Like fate on them, with equal evil fraught!'

So he breathed hard with the death ruckle—his soul separated from his body. Then the slaves shrieked out, and took earth on their heads, and grew violent in their wailing, and took up their master upon the vessel by the side of his son, and spread the sails of the vessel; so they disappeared from mine eyes; and I went down from the tree, and went down by the slab, and thought upon the youth: then saw I some of his clothes and necessaries, and began to repeat this verse extemporaneously;—

'The tracks that they have left I trace,
And pine for those are far away,
And water with my tears the place,
Where late they made their stay.
And to that power whose mandate stern
Has doomed their absence hence, I pray,
To make me blessed in their return
An't were but for a day.

Then, oh! my mistress, I went forth by the entry of the slab, and by day I used to wander round the island and by night I went down to the cavern house. Now when I remained after this fashion a month, and as I used to look to the side of the island which was to the west, so it was that every day that passed, the sea was absorbed until the water became shallow towards the west, and its surges were diminished. Now when the month was fully out the sea was quite dried up on that quarter: so I rejoiced, and made certain of my preservation, and arose, and waded through what was left of the sea, and got up to the main land. There fell I in with a wide hillock of sand, such as that the foot of a camel even would sink in it in going up it: but I made my soul resolute, and passed through the sand. And behold! I perceived a fire which shone from afar, and it was blazing with a burning light, so I made for it in search of assistance, and broke out into verse saying;—

> ''Tis a chance that my fortune may yet rein her steed,
> The world change it's aspect, and aid me at last;
> That my hope may be furthered, and favoured my need,
> And new blessings spring forth, now old evils be past.'

So surely I made for the fire. Now when I drew near to it, lo! there was a mansion with its gates of yellow copper, and when the sun shone upon it, it glistened from afar, so that one would see it as a fire. But I rejoiced in the sight of it, and set down over against the gate, and I was hardly settled down to sit, before there met me ten young men clothed in sumptuous apparel, and with them a very old man, but the youths were blind of the left eye. So I marvelled at their appearance, and their resemblance as to their being one-eyed. Now when they saw me, they saluted me, and asked me of my condition, and my history: So I related to them what had befallen me, and what full measure of misfortune was mine: then marvelled they at my tale, and took me, and brought me into the mansion; (and ✓ I saw in the halls of the mansion ten raised seats, and every seat had its carpet; and its cushion of blue, and in the midst of these seats, a little settle, and it was like them, every thing on it of blue. So when we entered, each of the young men got upon his seat, and the old man sat upon that little settle, which was in the midst of the seats, and he said, 'Oh! youth, sit ye down in this mansion, and ask not any one of our conditions, nor of the blindness of one of his eyes.' So the old man rose, and set before every one food in a charger, and drink in a large bowl, and set before me too in like manner, and after that they sat questioning me, of all my adventures, and of what had befallen me; and I kept telling it them until the night was far spent. Then said the young men, 'Oh! thou old man! wilt not thou set before us the daily lot and portion, for its time is come?' And he replied, 'With pleasure, and all willingness.' So he arose and entered an out-office of the mansion; and disappeared; then he returned, and on his head ten platters, each one covered with a coverlet of blue, and he set before each youth a platter. Then lighted he ten candles, and set up by each platter a candle, and drew off the coverlets, and there appeared beneath them in the platters, ashes and powdered charcoal, and the black soot of the kettle. So the whole of them tucked up their sleaves, and wept, and howled, and blackened their faces, and smeared their clothes and smote their foreheads, and beat their breasts, and continued saying, 'As we were sitting at our ease, so left us not our frowardness;' and they ceased not this until the dawn drew nigh. Then the old man arose, and heated water for them, and they washed their faces, and put on clothes different from the former ones. Now when I saw this, oh! lady, my senses left me, and my understanding was bewildered, and my head burned, and I forgot what had occurred to me, and I could not keep silent, for that I fain must speak to them, and question them, and I said to them, 'How very strange is this after we have been open hearted in joyous confidence, and pleasure.—Now you, be thanks to the Almighty for it, have in you sound and perfect sense, yet actions such as these sure none would do but madmen! Now I beg of you, by those things are dearest to you! why tell you me not your history, and the cause of your losing your eyes, and your blackening your faces with ashes and soot?' So they turned to me, and said to me, 'Oh! young man, let not thy youth make thee over confident, but be temperate in thy questioning.' Then arose they, and I with them, and the old man brought something to eat; so after we had eaten, and the cups and plates were carried away, they sat talking till the night fell. Then the old man arose, and lighted the candles, and the lamps, and brought us to eat, and to drink; and when we had finished, we sat in conversation, and in companionage till half the night was gone. Then said the youths to the old man, 'Bring us our daily lot and portion, for the time for sleep hath come.' And the old man stood up, and brought in the platters, and in them the black ashes, and they did even as they did the former night. Now I abode with them after this fashion the period of a month, and they used every night to blacken their faces with ashes, and after to wash their faces, and change their raiment, and I marvelled the more at that, and my anxiety about it increased, so that of a surety, I made myself forego even food, and drink. So said I to them, 'Oh! youths, will ye not remove my grief, and tell me of the reason of the blackening your faces?' and they said, ''Tis right we keep our secret.' And I abode bewildered at their doings, and I abstained from eating and drinking. So I said to them, 'There is no help for it: ye must tell me what is the reason of this.' And they replied, 'To do this brings with it evil to thee, for sure thou must then remain even as we.' And I said, 'There is no help for it, and if ye will not, let me then go that I may travel from among you to mine own people, and be relieved from the sight of these matters, for the proverb says, ''Tis happiest, best for thee, the place to leave, for then nor eye can see, nor heart can grieve.' So then they got them a ram, and slaughtered him, and flayed him, and said to me, ‘ Take this skin with thee and get into it, and sew it upon thee ; then will there come to you a certain bird, its name the [81] Rookh and it will lift thee up, and set thee down upon a mountain. Then tear the skin, and come from it, and the bird will be scared at you, and will depart, and leave you free : go on then for half a day, your steps will lead you to a palace, wondrous fair in its appearance. Enter it, and you will obtain your wish, for we entered the palace ; that is the cause of the blacking our faces, and the loss of our eyes ; but were we now to tell you the whole story our exposition would be long, for every one of us hath a story of what came to pass to him in the loss of his left eye.’ Now I was glad at that, and they did with me as they said, and the bird bore me off, and set me down on the mountain. Then came I forth from the skin, and went on until I entered the palace, and lo ! in it were forty damsels like full moons, so that one could not be satiated with gazing on them. So when they saw me, they said all of them, ‘ Peace and rest to thee, and glad welcome, oh ! my lord,—sure we here have been a month in expectation of thee ! Praise be now to God, who hath sent us one who is worthy of us, as we are worthy of him.’ So they made me sit upon a high seat of state, and said, ‘ Thou art this day our master, and ruler over us, and we are thy handmaids, and under obedience to thee : order us with what command thou wilt.’ Then marvelled I at their manners, and they brought me to eat, and I ate, and they also, and they set before me various drinks, and gathered all around me, and five arose and laid our mat, and spread abroad on it things of sweet odour, and fruits, and a dessert of very many things, and they put ready on it rich old wine. Then sat we down to drink, and they took a lute, and sang to it, and the cup went round, and the goblet among us. So there entered into me such gladness as made me forget the sorrows of the world, even the whole of them, and I said, ‘ This, this is life !’ And I ceased not to stay with them till the time came for rest. So they said, 'Take to thee her whom thou preferrest among the whole of us;' And I chose one among them, lovely in countenance, with eyes edged with kohi, her locks long, and dark black, with pouting moist lips, perfect in her shape, her eyebrows joined in one, as if she were some limber graceful branchlet, or the slender stalk of a sweet plant, to maze and to bewilder the imagination,—as the poet said of her;—

' 'Twas folly sure in me
Her erstwhile to compare
To the fresh verdure of the date tree bough;
Then let it never be,
That I her shape and air
With the Ghurzel should seek to liken now.
For how could the Ghuzel
Dare with her to compete
In winning graces, and proportions true;
Or her ripe lips excel,
Her lips so luscious sweet,
Her lips whence one might sip the honey dew,
Her wide, and piercing eye
Hath privilege to slay
With love, or by a glance him fast to bind,
'Gainst whom its arrows fly;
He smitten wastes away
In torment dire, and agony of mind.
I doated upon her
With more than love's excess,
Fond e'en to foolishness; yet who could say
That any wonder 'twere
The love-sick should love thus,
When love assails his life, and wears his sense away?'

And I broke out spontaneously to her;—

' On other charms mine eyes can never rove,
None else but thou a thought from me could gain;
My only care, sweet friend, is for thy love,——
In that I'll die, in that I'll rise again.'

So I arose, and went with her; none fairer than her did I ever see. Now when it was morning, they entered the bath with me, and they bathed me, and clothed me in fairest apparel, and they set food before us, and we ate, and we drank, and the cup went round among us until night. Then took I from among them one, fair in every attribute, soft shaped in true proportions, as the poet said of her, when he said;—

'Two rounded urns are on her breast,
Each with a seal of musk impressed,
To keep them sure lest they be pressed,
By lover's hand profane;
These with the arrows of her eyes
The wards and watches from surprise,
Who daring ventures, surely dies
By arrowy glances slain.'

In brief then, my mistress, I remained with them in all the comforts of life the period of a full year, and at the head of the new year they said to me, 'It were better for us we had never known thee, yet if thou listenest to us, there is in what we say good counsel for thy present state.' So I marvelled, and said to them, 'What is the matter?' Then replied they. 'Surely we be the daughters of a king, and we meet and live together here for a period of two years, then are we absent forty days and remain afterwards here a year eating, and drinking, and taking our pleasure, and enjoying delights: then go we away, and this is our custom. Now we fear lest thou shouldst do contrary, after we be gone, to what we shall direct thee. Here now we give in charge to thee the keys of the palace, and in it be forty separate apartments, and thou mayest open these nine and thirty doors, but beware lest thou openest the fortieth door, for then we shall be separated.' So I said to them, 'I surely will not open it if it contain the cause of separation from you.' Then one among them stood forth and fell on my neck, and wept, and repeated a verse ;—

'Whene'er the time be near
That after absence we shall meet ;
Smiles shall on Fortune's brow appear
Where frowns had late their seat.
Then if my longing eyes
Be brightened with a sight of thee,
All Fortune's former injuries
Shall fly my memory.'

Then broke I out into a similar strain ;—

'When the parting drew near, and our hearts were nigh broken,
In transports of love as our last vows were spoken,
A thick shower of pure pearls in her weeping she shed,
While my tears like cornelians, flowed blood-like, and red ;
The two streams trickled down in continuous flow,
And hung round her fair bosom a necklace of woe.'

Now when I saw her weeping, I said, 'Wallahy ! I will not open it ever,' And I bade her farewell, and they went forth : then flew they away. So I sat in the palace alone ; and when the evening drew near I opened the first apartment, and entered it : then found I in it a dwelling place, even like Paradise ; and in it a garden with its trees fresh green, and its fruits scarlet ripe, and its birds warbling, and its waters flowing. So my mind was all astonished with it, and I walked among the trees, and I smelt the airy breathings of the flowers, and heard the song of the birds, and looked on the color of the apples excelling all things of ruddy hue, and all of paler green, as said the poet ;—

'United in the apple's growth
Two different tints appear,—
The shining cheeks of my beloved,
The hue of dastard fear.'

And I gazed too upon the quince, and went to smell it's odour which puts to shame the scent of musk, and of umbergris, and it is indeed as the poet has said, and the couplets tell us ;—

> ‘ The quince hath gathered to herself
> The best delights of earth,
> Hence stands she first among all fruits
> In honor and in worth.
> Her taste is like to luscious wine,
> Her smell to musk when new,
> Round is she as the full horned moon,
> And gold-like in her hue.’

And I saw there too the apricot striking the eye with admiration of her beauty, as if she were a living ruby. Then went I out of that place, and shut the door up of that apartment as it was before. So when it was the morrow I opened the second apartment, and entered ; then found I in it a very large open space, and in it very many plants, and a stream of running water, and shrubs of the rose, and the jasmine, and the striped cistus, and the dog rose, and the narcissus, and the violet carpeting the borders, and the wind's breath swept these sweetly breathing plants. So I smelt these pleasant odours right and left, and the fulness of satiety reached me among these delicious joys. Then went I out from that place, and closed the door of the apartment as it was before. Now I opened the door of the third apartment, and saw in it a spacious courtyard, paved with various colored marble, and minerals of price, and rare stones, and in it cages of sandal wood, and wood of benzoin ; in these were birds, which made a sweet noise, such as the thousand-voiced nightingale, and the ring-dove, and the grackle, and the turtle-dove, and the warbling bee-catcher : and my heart was filled with pleasure at that, and my grief was dispelled, and I slept in that place until the dawn. Then opened I the door of the fourth apartment, and found in it a very large dwelling house, and in that house forty separate rooms with their doors wide open : so I entered them, and I saw then of the pearl, and the ruby, and the beryl, and the emerald, and of precious jewels that the tongue of man could not describe: and my sense was mazed at that, and I said, 'These things, sure one would not think could be found in the treasury of a king of kings;' and my mind was even then open to understand and my sorrow ceased: for I said, 'I most certainly am the monarch of my age, and this wealth, by God's grace, is mine, and the forty damsels under my hand, and not a single other than I near them.' So I gave not over unclosing place after place, until nine and thirty days were passed, and I had opened the forty apartments, even all of them, except that one which they forbade me to open the door of. So my thoughts, oh! my mistress, continued to be constantly occupied with that apartment which itself was the fortieth, and Satan urged me for my undoing to open it; thus I could not keep patience in this, though there remained of the fixed period but one single day. So I stood before the apartment afore mentioned, and opened the door of it, and entered: then found I in it, a strong smell, such as I never smelt the like of, and that odour intoxicated my senses as with wine, and I fell swooning there the full space of an hour. Then made I my heart resolute, and entered the apartment further; then saw I its floor bespread with saffron, and saw also branched-lights of gold, and perfumes, diffusing the odour of musk, and umbergris mingled with it, and the place was blazing with light. And I saw two censers, very vast ones, each one of them filled full of berzoin, and umbergris, and honied odours, and the whole place was completly scented with the perfume of them; And I saw oh! my mistress, a noble steed, dark as in the blackness of night when it is murkiest, and before him a manger of clear crystal, in it was husked sesame, and another trough like it, in it was water of the rose scented with musk, and the steed was ready girt, and bridled, and his saddle of red gold. Now when I saw him, I marvelled at him, and said to my soul, 'Surely now this creature, there is no doubt but there be some very wondrous mystery in him,' And Satan led me astray. So I led him out, and mounted him; but he did not stir from his place, so I kicked him with my heel, but he moved not; so I took the whip on the rein and struck him with it. Now when he was touched with the blow, he neighed a loud neigh with a sound like roaring thunder, and there opened two wings on him, and he flew with me, and was away out of eye sight in the firmament of heaven a full hour. Then he let me down on a terrace, and threw me off, and lashed me with his tail in the face, so that it tore out my left eye, and made it stream out upon my cheek, and he departed from me. Then went I down from the terrace, and found the ten young men, the one-eyed ones, and they said to me, 'No welcome to thee, nor no peace.' Then answered I to them, 'Here have I become one like you, and it is my wish that you bring me a platter of black ashes that I blacken my face with it, and that you receive me to sit with you.' So they replied, 'Wallahy, thou shalt not sit near us, and go forth now hence.' Now when they drove me away, and matters went hard with me, and I thought on what destiny was passed upon my forehead, I went forth from among them, with sorrowing heart, with weeping eyes, and I repeated the saw, 'As I was sitting at my ease, so left me not my frowardness.' Then shaved I my beard, and my eye brows, and I purposed reaching the cities of God, and the Almighty decreed safety for me until I arrived at Bughdâd in the evening of this night, and met these two standing about bewildered. So I saluted them and said, 'I am a poor stranger,' And they answered, 'And we likewise be strangers,' And we were like to like, we three Qurundeels, blind of the left eye, and this, oh! my mistress, is the cause of the shearing my beard, and the tearing out of mine eye.' So she said to him, 'Take thyself off, and go,' And he answered, 'Wallahy, I will not go until I hear the story of these others.' So then the damsel turned towards the Khuleef, and Jafur, and Mussroor, and said to them, 'Tell me your history.' Then Jafur stood forth, and told her the tale which he had told to the portress at their entry. Now when she had heard his words, she said, 'I grant you leave to go your several ways.' So they went forth till they were in the street. Then said the Khuleef to the Qurundeels, 'Oh! you all, whither propose ye now to go, and the morning not yet dawned?' So they replied, 'Wallahy, our master, we know not whither we shall go.' And the Khuleef said to them, 'Come and abide with us,' And he said to Jafur, 'Take them, and bring them to my presence to-morrow, that we write a record of what has befallen them.' And Jafur did like as the Khuleef ordered him: but the Khuleef went up into his palace, and sleep gave him no taste of her that night. Now when the morning dawned he sat upon the throne of his sovereignty and addressed himself to Jafur, after the lords of state were come up, and said, 'Bring me the three damsels, and the two dogs, and the Qurundeels.' So Jafur departed, and brought them into presence before him, and the damsels entered under their veils, and Jafur turned to them and said to them. 'We have forgiven you the fair treatment ye lately offered us, for ye knew us not: know now however that ye be in presence of the fifth of the sons of Abassul Haroon oor Rusheed, brother of Monsa ul Hâdee, Bin ul Muhdee Muhummud, Bin Uboo Jafur Ul Munsoor, Bin Muhummad, brother of Ul Jafah Bin Muhummud: speak not then before him but what is true.' Now when the damsels heard the words of Jafur, as speaking for the Lord of the Faithful, the eldest stood forth, and said, ' Oh! Lord of the Faithful, mine is a story, if it were written with the point of a needle in the corner of the eye, it were an example for whoso should consider it, and counsel for whoso should take counsel by it.' "—And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Seventeenth Night,

She said " They relate oh ! mighty King, that when she stood forth before the Lord of the Faithful, she said, ' Mine is a strange tale, and this is it, that these two black dogs are my sisters, and we, as it were three, our sisters sprung from one mother, and one father, and these two other girls, the one who has upon her the marks of stripes, and the other she that is provisioner to us are by another mother. Now when my father died each took his own share of the inheritance, and after certain days my mother fulfilled her time, and left to us three thousand deenars ; so each daughter took her inheritance, a thousand deenars, and I was younger than them some years. Now my sisters went off, and married each one a man and dwelt thus for a time. Then each of their husbands equipped themselves for trade, and took from his wife a thousand deenars, and travelled with other persons, and they threw me off. So they were absent five years, and their wives spent all the money they had, and were ruined, and their husbands abandoned them to the common town. Now after five years the elder came to me in the condition and appearance of an unfortunate beggar, and she had raiment rent, and a wrapping veil old, and dirty ; and truly she was in the filthiest of conditions. Now when I saw her I forgot who she was, and knew her not: but surely when I recognised her, I said to her, ' What state is this ?' So she answered, ' Oh ! my sister ! words cannot remedy what's done and the pen of destiny has run through what was ordered.' Then I sent her to the bath, and put a change of raiment on her, and said to her, ' Oh ! my sister, thou art even to me as my father and mother ; and for the inheritance which descended to us, God hath sent prosperity upon it, and I have added wealth to it, and my position is affluent, and I and you on equality,' and I treated her fairly even with exceeding kindly treatment, and she abode with me the period of a full year, : and our thoughts were wholly occupied with our other sister. Now it was but a little, ere she too came in a dress filthier even than that in which arrived my eldest sister. And I did by her more even than I did by the first, and they had money enough and to spare, of my money. So after a time, these two said to me, ‘Our sister, we desire now to marry, for indeed we have not patience to go on biding here without a husband.[82] And I said to them ‘Oh my eyes, there is no lasting good in marriage, for in these times, the man of the noble nature is rare to find; and I see not now in what you propose, aught advisable, and ye have already made trial of marriage.’ But they acceded not to my words, and married without my consent: so I went off with my money and concealed myself from them. Now they went with their husbands, and abode but a little time and their husbands played them false, and took whatever they had, and travelled off and abandoned them. Then came they to me, and they were both ashamed, and made excuses, and said, ‘Receive us back now, for you are younger than us in years, but more perfect in understanding, and we have now no intention to speak of marriage henceforth for ever: receive us back now as handmaidens about you that we may eat our mouthful.’ So I replied, ‘Welcome to you, oh! my sisters, there are none more dear to me than you,’ And I kissed them, and lavished greater kindness on them than before and we ceased not to be after this fashion for a full year. Now I desired to fit out a vessel for Bussora; so I equipped a large ship, and laded merchandise upon it, and goods for traffic, and whatso was needful for the ship, and said, ‘Oh! my sisters, whether chose you to abide in the house while I travel, and go hence, or come with me;’ And they answered, ‘We will travel with you, for we cannot bear to be separated from you.’ So I took them, and I divided my money into two halves; and I took one half, and the second half I left behind, for I said, ‘Perchance some evil fate may happen to the ship, and yet a period of life be fated for me.’ So behold! we went forth striving for somewhat that might profit us, and we voyaged some days, and nights; and the ship lost her course with us, and the captain missed the way, and the ship entered a sea, other than the sea we desired to reach, and for a time we knew not this. So the wind blew fair for us twenty days, and after the twenty, the look-out man got up to see about him, and he cried, ‘Good news.’ And came down, and was very glad and said, ‘I saw the distant view of a city, and it showed as ’twere a pigeon afar off.’ So we rejoiced, and an hour of the day was not passed ere there had appeared plain to us a city in the distance. And we said to the captain, ‘What is the name of this city, which shews us such noble buildings?’ So he said, ‘Wullahy, I know not, and have never seen it even once before, and never have I threaded this sea in my life, but the matter has ended in safety. So delay not to enter this city, and display your merchandise, and if a sale is of profit to you, sell, and make your market of what is there, and if sale be not profitable to you, we will rest here two days, and take in provisions, and sail on our voyage.’ Then entered we the city, and the captain went up into it, and was away awhile, and came to us, and said, ‘Arise and come up to the city, and marvel at the workings of God in his creation, and seek to flee from his just indignation.’ So we went up into the city. Now when I came to the gate of the city, I saw men with staves in their hands at the gate, and I called to them and lo! they were smitten with God’s wrath, and had become stones! And we entered the city, and found every one in it smitten by a visitation of God into black stone; there were in it no inhabited houses, nor one to blow the fire. And we were awe-struck at that. So we penetrated the streets, and found the merchandise left out, and gold and silver left out, even as it was and we were surprised, and said, ‘Doubtless there is in this some mystery,’ And we separated on the high way of the city, and every one was occupied away from his companion in getting property, and money, and rich stuffs but I went up to the castle, and found it strongly fortified. So I entered the palace of the king, and found the whole of the furnishings of gold and silver. And in that place I found the king sitting, and near him his chamberlains, and deputies in office, and his ministers, and on him a fashion of raiment such as would impress wondering admiration upon the thoughts. But when I went before the king I found him sitting on a throne inlaid with pearls, and jewels, upon him a robe broidered with gold, and on it every sort of jewel lavishly displayed even like the stars of heaven, and there stood around him fifty armed slaves clothed in divers sorts of silks, and in their hands drawn swords. Now when I saw all this my senses were awe struck; then went I and entered a court yard of the Hureem,[83] and found upon its walls hangings of silk stretched upon rods of gold. And I found the queen sleeping, and on her a robe broidered with pearls of fine water, and on her head a diadem ornamented with divers sorts of bezelled jewels, and on her neck collars, and necklaces, and the whole that was on her in raiment, and jeweled work was in its natural state, but she, smitten by God's wrath, a black stone. Then found I an open door, and I made straight for it, and there was there a place with seven steps up to it. And I discovered it to be a room paved with marble, spread with carpets, broidered with gold, and in it a throne of cedar wood, inlaid with pearls, and precious stones, and two pomegranates of emerald, and in it an alcove hung with curtains bestrung with pearls; and I saw a light coming out of the entry of the alcove, and I went up to it; then found I a precious stone the size of the egg of a goose, at the upper end of the alcove upon a little seat, and this was blazing like the sun, and its light shining forth. Now what was spread over that throne was of all kinds of silk stuff enough to amaze the gazer: so when I saw all this, I marvelled, and perceived in that place a candle lighted, and I said, 'There is no doubt but that some one here must have lighted this candle.' And I went and entered a room other than that in which was the light, and kept searching about all the places, and I forgot my very being in the marvel that fell upon me at these matters, and I was plunged into my meditations until night came on. Then sought I to get out, but could not recognise the door, and lost my way: so I abode in the alcove in which was the lighted candle, and sat down upon the throne, and wrapped myself in the skirt of the drapery after I had repeated something from the Qorân. Now sought I to sleep, but I was not able, and disquietude fell upon me. Now when night was half spent, I heard a chanting of the Qorân, in a sweet voice, as if of one whose voice was low. I rejoiced, and followed the voice until I reached a retired apartment, and I saw a door ajar; and I opened the door and looked into the place; and lo! it was an oratory, and there was a pulpit towards heaven and in it hung a branched candle holder, the candle lighted, and several lights burning; in it too was a prayer carpet spread out, and upon it a youth sitting, fair to look upon, and before him a whole copy of the Qorân, and he was reading. So I marvelled how he was preserved without the people of the city, and entered, and saluted him. Then raised he his eyes, and returned my salute, and I said, 'I would fain question thee in right of that thou chantest from the book of God, that thou mayest not refuse to answer my question.' So the youth looked upon me, and smiled and replied, 'Oh! thou lady, do thou tell me of the reason of thy entering this place, and I will then tell of what hath befallen me, and the people of this city, and the reason of my escape,' And I told him my story, and he wondered at that; and then I questioned him as to the story of the people of this city; So he answered, 'Wait for me awhile, my sister,' and he smoothed down and closed the Qorân, and lifted it into a bag of satin, and seated me by his side. Then looked I upon him, and lo! he was as the full moon when at the fullest, beauteous in his shape, softly moulded in his proportions, fair to look upon, as it were a model of just form, of medium height in stature, like as these verses have been spoken of him;—

'As the sage watched the stars, the semblance clear
Of a fair youth on's scroll he saw appear.
Those jetty locks Canopus o'er him threw,
And tinged his temple curls a musky hue;
Mars dyed his ruddy cheek; and from his eyes
The Archer star his glittering arrow flies;
His wit from Hermes came; and Soha's care,
(The half seen star that dimly haunts the Bear,[84])
Kept off all evil eyes that threaten and ensnare.
The sage stood mazed to see such fortunes meet,
And Luna kissed the earth beneath his feet.'

And sure the Almighty had clothed him with the perfection of external form, and had fashioned it after his likeness in loveliness, and beauty, as the poet said of him;—

'By his eyelash tendril curled, by his slender waist I swear,
By the dart his witchery feathers, fatal hurtling through the air;
By the just roundness of his shape, by his glances bright and keen,
By the swart limning of his locks, and his fair forehead shining sheen;
By his eyebrows which deny that she who looks on them should sleep,
Which now commanding, now forbidding, o'er me high dominion keep;
By the roses of his cheek, his face as fresh as myrtle wreath,
His tulip lips, and those pure pearls that hold the places of his teeth;
By his noble form, which rises featly turned in even swell
To where upon his jutling chest two young pomegranates seem to dwell:
By his supple moving hips, his taper waist, and silky skin,
By all he robbed Perfection of, and holds enchained his form within;
By his tongue of steadfastness, his nature true, and excellent,
By the greatness of his rank, his noble birth, and high descent,
Musk from my love her savour steals, who musk exhales from every limb
And all the airs ambergris breathes are but the zephyr's blow o'er him.
The sun methinks, the broad bright sun, as low before my love should
quail
As would my love himself transcend the paltry paring of his nail!'

Then I cast on him a glance which caused me in return a thousand sighs, and my heart was devoted to his love; then said I to him, 'Oh! my master, tell me now of what I questioned thee on?' And he answered 'To hear is to obey; know oh! handmaid of God, that this city is the city of my father, and he is the king whom thou sawest on the throne, and he is now black stone, smitten by God's wrath upon him, and moreover the queen, whom thou didst see in the alcove, she is my mother. Now the whole of the people of the city were Magi, servants of fire without knowledge of the Ruler Omnipotent, and they used to swear by the fire, and the light, and the clouds, and the sun's heat, and the sky which surrounds us. Now so it was that my father had not a son, but he was presented with me at the latter end of his life; and they brought me up till I grew in years, and prosperity anticipated me in all things; but there was with us an old woman stricken in years, a Mooslimee, who put her trust in God, and his prophet in secret, and outwardly she assimulated herself to my people; and my father had put much dependance on her for that he saw trustworthiness in her, and honesty, and used to treat her kindly, and increased continually in his kindness towards her, and used to believe that she was of his religion. Now when I grew bigger my father entrusted me to her, and said, 'Take him, educate him, and teach him and treat his nature with kindness, and continue firm in his service.' So the old woman took me, and taught me to know the true religion with the ablutions, and the divine precepts of purification, and the prayers, and caused me to remember the Qorân, and said, 'Do not serve save God Almighty.' Now when I had completed the knowledge of that, she said to me, 'Oh! my son, conceal this matter from thy father, and tell him not lest he slay thee.' So I concealed it from him, and ceased not to be after this manner for some few days; and the old woman had died, and the people of the city grew worse in their infidel practices, and the exceeding frowardness of their sinning, and the error of their ways, Now meanwhile they were about what they were at, they heard a crier crying with a loud voice like to roaring thunder so that near and far could hear him say, ‘ Oh people of this city, leave off the worshipping of the fires, and serve God, the merciful ruler.’ And terror was abroad among the people of the city, and they gathered together to my father, and he king of the city, and said to him, ‘ What is this rousing voice which we hear, and which hath terrified us with excess of consternation ?’ So he replied to them, ’ Let not the voice strike terror into you, and let it not make you afeared, and let it not make you turn back from your religion,’ Then their hearts were soothed, at the saying of my father, and they gave not over cleaving to the worship of fire, and grew worse in their reviling of the true religion for the period of a year from the exact time at which they heard the first voice. Then came it to them a second time, and they heard it, and a third on the third year, in each year once ; but they gave not over being assiduous in what was their wont until the emnity and wrath from Heaven fell upon them after the rising of the dawn. Now they were changed by a visitation of God into black stone, and their cattle, and their herds, and there escaped not of the people of this city other than I ; and from the day this occurrence befel, am I thus in this condition, in prayer and in fasting, and in chanting the Qorân, and my patience has been worn out by reason of my loneliness, and there is not near me one to keep me company.’ Now upon that I said to him, and my heart had been won from me, ‘ Oh ! thou youth, what ails thee but that thou should'st go with me to the city Bughdâd, and see the learned, and the doctors of law, and religion, and incease in learning, and understanding, and knowledge of the law ; and know that the damsel who is before thee, is the mistress of her tribe, and commands her men, and servants, and slaves ; and I have a vessel well provided with merchandise, and the decree of Providence hath thrown me in this city that it might be the cause of our being informed of these matters, and it was the fated means for our meeting, and I ceased not to make a departure thence, and the sea voyage appear pleasant to him, and I used persuasive arts towards him, until he consented, and acceded to it.' " And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Eighteenth Night,

She said, " They relate, oh! mighty King, that the damsel ceased not recommending to the youth to depart with her, until he said to her, ' Yes,' ' And I remained that night lying at his feet, and I scarce knew where I was from very joy. Now when the morning dawned we arose, and entered the apartments and took whatever we had strength to carry, and its price was countless, and we went down from the castle to the city. Then the slaves, and the captain met us, and they were in anxious search of me; so when they saw me, they rejoiced, and I told them what I had seen, and related to them the story of the youth, and the reason of the visitation of the city, and of what had happened to its people; and they marvelled at that. But when my sisters saw me, these two dogs there, and that youth with me, they envied me him, and were in a fury of anger, and bethought them of a plot; so we went up into the ship rejoicing, and we were wild with gladness for that wealth we had gotten, but my greatest joy was in the youth. So we waited to see how the wind was, and the wind blew fair for us; so we spread the sails, and voyaged. Now my sisters were sitting near me, and we began to talk together; and they both said to me, ' Oh! sister of our's, what will you do with this handsome youth?' And I replied to them, ' My intention is to take him as my husband.' Then I turned to him, and kissed him and said, ' Oh! my master, I wish much to speak to thee on a certain matter in which thou must not cross me, and this it is that when we arrive at Bughdâd, our city, I may lay my life before thee as thy handmaiden after the condition of a wedded wife, and thou shalt be my husband, and I will be an helpmate to thee. And he answered, 'To hear is to comply.' And I turned to my sisters, and said to them, 'I content myself with this youth, and whosoever hath got my property for himself, I yield it to him,' So they answered both, 'Even so; be it as you will.' But they imagined mischief against me. Now we ceased not journeying onwards, and the wind was fair for us until we got out of the Sea of Peril, and entered the safe waters, and we sailed but a few days, ere we neared the city of Bussora, and its walls showed clear before us, and we saw the evening set in. Now when we were taking our rest, my two sisters arose, and carried me in my bedding, and threw me into the sea, and this did they with the youth; and he was ignorant of swimming and he sank, and the Almighty recorded him among the martyrs. But for me, sure better had it been that I were drowned with him, though heaven decreed that I should be among those saved from death. Now when I had recovered myself in the sea, Heaven put in my way a piece of timber, and I got upon it, and the waves smote me, until they threw me upon the coast of a promontory. Now I ceased not moving about the headland the rest of the night, and when morning dawned, I saw a pathway which went about the breadth of a man's foot leading from the headland to the main shore; and the sun had risen. So I wrung out my garments in the sun, and ate the fruits of the headland, and drank of its waters, and went along the pathway, and gave not over walking till I got near the mainland. Now there was remaining between me and the city but two hours' journey, when behold! I was aware of a serpent making toward me, and she was about the thickness of a palm tree, labouring on with efforts as if in haste, and she came towards me full in my path, and I saw her twisting to left and right until she arrived close to me. And lo! her tongue was thrust out towards the ground about a span, and swept away the dust by its length; and after her came a mighty snake pursuing her, and he was lengthy, and slender, about a spear's length long. Now she was terrified flying from him, and she kept turning right and left, but he had seized her by the tail, and her tears streamed down, and her tongue was thrust out in the agony of terror. But I took pity on her, and made towards a stone, and cast it so that it fell upon the head of the snake and he died on the instant: so then the serpent opened two wings, and flew into the sky, until she disappeared from before my eyes. Now I sat down marvelling over that, and I was weary, and drowsiness fell upon me, and I slept in my place for a while, and when I waked I found at my feet a damsel, and with her two dogs, and she was humbling herself at my feet, now I was distressed for her, and arose to a sitting posture and said to her, 'Oh! my sister, who art thou?' So she answered, 'Hast thou forgotten me so soon? I am she for whom thou did'st a good action and sowed the seed of kindness, and did'st slay mine enemy: surely I am the serpent whom thou did'st release from the snake. Now I am a Jinneeyut, and this snake a Jin, and he was my enemy, and I had no escape from him save through thee. So when thou had'st freed me from him I flew on the wind, and went to the ship whence thy sisters threw thee, and I removed the whole of what was in it to thy house, and I sank it. But for thy sisters, I made of them two black dogs: for I knew well the whole of what had passed with them, and thee, but for the youth most surely he is drowned.' So then she bore me away, and the dogs, and set us down on the terrace of my house. Then saw I the whole of what property was in the ship in the midst of the house, and not a thing of it missing: then said the serpent to me, 'Now in right of what is graved on the seal of our master Juleiman, on him be blessing, if thou dost not smite each one of these dogs every day with three hundred stripes, I will come and make thee like them.' So I answered, 'To hear is to obey.' Thus have I not ceased, oh! Lord of the Faithful, to beat them with that number of stripes, and I pity them, and they know well that their being scourged is no fault of mine, and they accept my excuses. And this is my tale, and my history.' (So quoth the teller of the story.) Now the Khuleef marvelled at all that, and then said to the second damsel, 'And you too, what is the reason of the welts that are upon your body?' So she said, 'Oh! Lord of the Faithful, surely now I had a father, but he filled his time and left very great wealth. So I dwelt for a short time after his death, and married a certain man, the most worthy of the people of his time, and I abode with him a year, and he died, and left me heir to eighty thousand deenars of gold, and this was my portion according to the law of inheritance. Now I surpassed others in liberality of living, and my reputation was spread abroad, for I made ten changes of raiment, each, change for a thousand deenars. Now meanwhile as I was sitting one day, behold! there came in to me an old woman with a cheek discolored, and eyebrows worn bare, and bleared eyes, and broken teeth, and a face seamed with lines, and sight that was very weakly, and a bald head, and hair whitish grey, and loathsome body, her stature curved, and her complexion thick, and her rheum drivelling, as he who spoke the rhyme said of her:—

'Oh! ill-omened beldam, let this be her meed,
That her very first-born have no pity upon her,
That no pardon be found for the sin that lies on her
The day she is dead!
For sure she could lead
By force of her craft, and pure subtlety,
An hundred mules when most restive they be
With a spider's thread!'

So when the old woman entered she saluted me, and kissed the earth before me, and said to me, 'I have at my house a daughter, an orphan, and this night have I made preparation for her wedding, and her bridal night; now we be poor folks in this city, and know not any one of its people, and our very hearts are broken;[85] profit now yourself by the attainment of future blessing, and reward for good, by being present at our bridal, that the ladies of this city of our's may hear that you have come; then will they too be present: thus will you restore comfort to her mind; for she is broken in spirit, she has none but the Almighty to look to.' And she wept, and kissed my feet, and commenced repeating this verse;—

'To have thee present is our pride,
And well we know thou dost us grace,
For wert thou absent who beside
Could stand for thee, or take thy place?'

So pity took hold on me, and compassion, and I said, 'To hear is to accede,' And said also to her, 'I will, please God, do somewhat for her, and will not let her be presented as a bride save in my ornaments, and my jewellery, and my settings.' So the old hag rejoiced, and bowed her head to my feet, and kissed them, and said, 'God return it thee in blessings, and comfort thy heart, like as thou hast comforted my heart; but yet, my mistress, be not anxious to do me this service at this time, but let me go till the evening, then I will come to take thee:' and she kissed my hand, and departed. So I set about preparing myself, and my matters and behold! the old woman stood before me, and said, 'Oh! my mistress, lo! the ladies of the city have arrived, and I told them of thy expected coming, and they were glad, and they are even now in expectation, awaiting eagerly thy footsteps, and I am to introduce the guest.' So I arose, and took with me a handmaiden, and went on until we came to a lane cleanly swept, well watered, a fresh cool breeze blowing in it, and it was pleasant. So we came before a gate, arched over with a dome of marble, a very large one: the walls by the gate of the mansion stood firm on the ground, and touched the clouds, and there was written on the gate these verses ;—

'I am the dwelling place of joy,
Where gay delights that never cloy,
Heart-opening pleasures, still employ,
Time's even rolling tide.
'Neath where my structure stateliest shows
With limpid gush a fountain flows
Can wash away all cankered woes
That in the heart abide.
The saffron-hued anemone,
Narcissus, rose, and myrtle tree,
And all sweet flowers that freshest be,
Bloom by that fountain side.'

Now when we arrived at the gate, the old woman rapped, and it opened to us, and we entered : then found we a hall spread with carpets, and lamps hung up in it, and candles, inlaid with gems, and stones of value. So we went on through the hall till we entered a courtyard, the like to it could not be found, carpeted with foot-clothes of silk stuff, and hung with branched sconces lighted up, and candles set in order, and at the upper end of the courtyard a dais of cypress wood decked with pearls, and gems, and by it an alcove with plaited curtains of satin. Now we had hardly taken note of this, ere a young girl came out from the alcove, and I looked upon her, Oh! Lord of the Faithful, and lo! she was more perfect than the moon when she is fullest, with her face more bright than the dawn when it gleams saffron-hued, even as the poet sang when he said ;—

'Chaste daughter of Khosroo, that dwellest alone,
'Mid the halls of proud mansions a kaisar might own!
What witchery of charms on thy fair cheek repose,
Than tragacanth ruddier, more fresh than the rose!
The essence of all that is lovely she took,
Whence to cull the soft languor that sleeps in her look;
And her tresses hang low on her forehead's pure white,
As the evening of gloom shades the morn of delight.'

So the young girl came down from the alcove, and said to me, 'Welcome, and peace and rest to the sister, the well-beloved, the noble, and a thousand welcomes!' and she commenced extemporaneously saying these verses;—

'Could my house know that thou would'st visit her,
The joyful news had made the dull walls stir
To kiss the place thy footsteps had impressed;
And by occasion rendered eloquent,
They'd cried in their rude tongue, 'Joy and content
To her that's great, and good! and Peace, and Rest!''

Then sat she down, and said to me, 'Oh! my sister, truly now I have a brother, and he has seen you at several festivals, and on divers occasions, and he is a youth more beauteous than I am, and his heart has loved you with exceeding affection, for that a bounteous destiny has garnered in you all beauty and perfection. Now he has heard that you are noble in your tribe, and he also is noble in his tribe, and he is desirous to cast his lot with your lot, and has contrived this night for the sake of meeting with you, and he wishes to be married to you according to the ordainance of God, and his Prophet, and in what is lawful sure there is no wrong.' So said she. Now when I heard her words, and saw my person was fairly entrapped in the house, I said to the damsel, 'To hear is to accede:' Then was she glad and clapped her hands, and opened a door, and there came out from it a young man blooming in the prime of life, exquisite in the style of his stature, and in exact proportion, and beauty, and perfect shape, and loveliness, and perfection, and gentle in the winning manners, with an eyebrow like a bow when bent with the arrow, and his eyes would captivate all hearts with the sorcery no law forbids, as some one said of him, and the verse describes him;—

'His face was as the face of the new moon,
And like the glistening stars, so shone upon him
The emblems of his high prosperity.'

And also, Heaven bless the one that said it of him, the verse;—

'Blessed be His power, creative of such beauty,
Oh blessed be He that fashioned thee so fair,
So faultless; for all species of perfection
Conjoined make up this one; so the world
So witched to doatage by his loveliness,
Beauty was written for his destiny,
And his birth witnessed none indeed were fair,
But he.'

Now when I looked upon him my heart yearned towards him, and I loved him: so he sat by my side, and talked with me a while, and then the girl clapped her hands, and behold! a side room opened, and then came out of it the kazee,[86] and four witnesses; and they saluted us, and sat down, and wrote out the writing for the youth and they retired. Then the youth turned to me, and said 'Be the night fortunate!' And he said too, 'Oh! my mistress, I have a compact to agree on with thee,' And I answered, 'Oh! my master, and what is the compact?' Then he arose and presented to me a Qorân, and said, 'Swear to me that thou wilt never look on any one other than I, and that thou wilt not turn to him;' So I swore to this, and he rejoiced with exceeding joy, and embraced me, and affection for him possessed my entire heart. Now they brought before us the table laid out, and we ate, and drank, until we were satisfied, and he led me to the bride chamber. So matters ceased not to be thus for a full month, and we were in gladness and in joy; and at the end of the month, I asked him for leave that I might walk [87] out to the market place, and buy certain silk stuffs, and he gave me leave to go. So I made ready to go out, and took the old woman with me, and a handmaiden, and went down to the market-place. Now there sat in a shop a young man, a merchant, whom the old woman knew, and she said to me, 'This is a young fellow, whose father died, and left him very great wealth, and he has by him a vast stock of merchandise, and what you want you will find here, and there is not any one in the market-place has finer stuff than he.' Then said she to him, 'Bring this damsel the dearest silks you have by you,' And he replied, 'To hear is to heed.' And he thanked the old woman for this, but she said, 'We have no want of your thanks; our wish is just to get whatsoever we require, and return to our house.' So he brought us out what we were looking for, and we took out the money for it. But he refused to take any thing, and said, 'Let it be a free gift this day from me to you.' And the old woman said, 'If you will not take the money, you must take back this stuff.' So he answered, 'Wallahy, not a thing will I take from you, and all these are an offering from me for but one single kiss, for she is to me more beautiful than all else that is in my shop.' So the old woman cried, 'What good will the kiss do you?' And she said to me, 'Oh! my daughter, dost thou heed what this youth says? what harm now will it do thee, if he get a kiss from thee, and thou get'st what thou'rt looking for?' So I replied to her, 'Know you not that I have sworn?' And she answered, 'Just let him kiss thee, and keep thou quiet, and then there's no fault on thy part, and take back this money.' So she gave not over recommending this to me until evil entered into my head, and I agreed to it. Then I wrapped up my eyes, and stretched out the corner of my walking veil between me and the people passing, and he laid his mouth upon my cheek under my outer veil, but when he kissed me, he bit me with a bite so hard, that it took out the flesh from my cheek and faintness came on me: and the old woman took me fondling in her arms. Now when I recovered, I found the shop closed up. And the old woman looking on me sorrowing, and saying, 'God who is greatest avert all ill.' Then said she to me, 'Come up with me to the house, and get some strength in thee, lest thou be exposed;

now when thou getest to the house, lie up, and make believe to be ill in pretence and throw thy coverlet over thee ; and I will come to thee with a remedy to cure this bite with, and thou wilt get well at the soonest can be.' So after a while I rose from my place, and I was in extreme distress of mind, and fear came at once upon me, and I went on little by little till I reached the house, and I was in a state of much weakness. Now when the night came on, behold ! my husband came in, and said, 'What has befallen thee, oh ! my mistress in this expedition of thine ?' So I answered, 'I am not well ; there is a pain in my head.' Then he looked upon me and lighted a candle, and came near me and said, 'What is this wound on thy cheek, and it on such a tender place ?' And I replied, 'Surely when thou gavest me leave, and I went out to-day to buy silk stuffs, a camel[88] loaded with wood pressed upon me, and tore my veil, and hurt my cheek, as thou see'st, for surely the way is narrow in this city.' So he answered, 'To-morrow will I go to the[89] governor, and ask him to gibbet every camel man in the city ;' And I cried, 'As God is with thee lay not this crime to any one's account, for truly I was mounted on an ass, and he slipped with me and I fell to the ground, and he trod on me getting up, and scratched my cheek, and wounded it.' So he said, 'To-morrow will I go up to Jafur, the burmukkee, and tell him the story, that he kill every ass that is in this city.' And I replied, 'Thou would'st impoverish every man because of me, and this now was what happened to me by God's will, and his decree.' And he answered, 'There is no help for it ;' And broke off his words short, and rose suddenly on his feet. But I was obstinate with him, and talked thicker and faster to him, until that, Oh ! Lord of the Faithful, he knew my real story, and he said, 'Thou hast violated the oath ;' and he cried out with a very loud cry. Then the door opened, and there came up from it seven black slaves, and he gave them an order : then they dragged me from my bed, and threw me into the middle of the hall, and he ordered a slave from among them to pinion me by my arms, and sit at my head, and ordered a second to sit at my knee, and bind my feet, and the third came, and in his hand a sword. So he said, 'Oh! Seedee, smite her with the sword, and divide her in halves, and let each one take a bit of her, and cast it into the river Tigris that the fish may eat her, for this is the retribution for those who violate marriage vows, and the ties of love!' And his wrath broke out, and he burst forth repeating these lines;—

'If that there should be one who shared with me
In that I love, I would deny my soul
All tenderness, e'en if to quell my love
Should quell my life; and I would say to it,
'Death were to me a blessing, oh! my soul
For love is nothing good, when it be spent
On what gives no return.'

Then said he to the slave, 'Smite here oh! Seedee.' Now when the slave was sure of the order, (he who was sitting by me,) he said, 'Oh! my mistress, repeat to me the [90] confession of faith, and whatsoever needful thing thou hast to care for, tell me it, for surely this is the end of thy life.' So I answered him, 'Oh! good slave, wait but a little while till I tell thee my last will.' Then lifted I my head, and saw the state I was in, and how I was fallen into misery after enjoying high dignity, and how I drew my punishment on myself; and I wept with exceeding weeping, and he looked on me with eyes of wrath, and commenced saying extemporaneously;—

'Go, say to her who fain would be
Your comfort, and your torment too,
Who choses for her luxury
Another paramour than you;
'Sure I was spurned from forth thy heart,
Or ever thou wast spurned from mine;
I tear the common bond apart,
And keep me free from love like thine.''

Now when I heard him, Oh! Lord of the Faithful, I wept, and I looked upon him and began repeating these verses;—

'You doom my banishment from love,
And all unmoved yourself remain;
My weary lids you sleepless make,
And slumber on while I complain;
You turn my nights to watchfulness,
And coldly mark my altered cheer;
Nor yield your heart to melting thoughts,
Nor raise your hand to hide a tear.
You made me swear by many an oath
By plighted troth to hold, and stay,
But when you had lorded o'er my heart,
You broke your faith, and fled away.
I loved you like a foolish child,
That wists not well what love may be;
Then slay me not that only am
A learner in it's mystery.
I pray you as you hope for Heaven
To grave for me, when I am dead,
'*She died for love*' upon the slab
That covers in my stony bed;
Then one who has learned what passion is,
Poor sorrowing wight, by this may know,
He treads upon a lover's heart,
And pity her that lies below.'

Now when I ceased speaking my verse I wept; but when he heard the poetry, and looked upon my weeping, fury was added to his fury, and he burst out saying;—

''Twas not satiety that bade me leave
  The once loved of my heart,
But that her sinning grew, and gathered head,
  And urged me to depart.
She sought to let another share our love,
  So sacred once, and pure;
But my true heart had long ere this made oath
  No rival to endure.'

So when he stopped reciting his verse, I wept again, and was very humble to him, but I said in my heart, 'I will deal cunningly with him in my words, that he may let me escape the pain of slaying, even though he should take from me, the whole of what I am mistress of; then I reproached him with the treatment I met from him, and began to repeat these verses;—

'Now by the sense of what is right!
If thou wert just thou would'st not kill,
Nor e'en thy harsh intent fulfil
To drive me hence; though 'tis thy will.
Yet will'st thou what is just?
Strong, and oh! cruel in thy might,
A weight of grief thou mak'st me bear,
Poor wretch, that racked by fear and care,
Am crushed by e'en the dress I wear,
And tremble in the dust!
Why should I marvel at the plight,
To which thou hast driven my poor brain,
When I my very form in vain
Attempt to recognise again,
When from thy side 'tis thrust!'

Now when I ceased my verse, I wept again; and he looked upon me and chided me, and treated me with contumely, and broke out repeating these lines;—

'Thou wast all taken up with other love
Than mine; thou did'st bring on (for 'twas not I
Would have done so) the cause of separation.
I leave thee, for thou hast abandoned me;
I keep from thee, as thou hast kept thyself
From me. 'Tis thus I look on other loves,
Because thou hast,—thus when our union's parted,
Not mine the deed, but thine.'

Now when he had left off repeating his verses he roared to the slave and said to him, 'Cut her in half, and free us from her; for we have no good of her.' Now in the midst of this, oh, Lord of the Faithful, when we had done bandying verses, one to the other, and I had made sure of death, and despaired of life, and entrusted my all to the Almighty, behold! the old woman came in, and cast her body at the feet of the youth, and she kissed them, and she wept and said, 'Oh! my son, for the sake of my fosterage of thee, and my service to thee, pardon this damsel, for that she hath not committed a sin worthy of this! now thou art a youth, even very young; take heed to thyself lest thou be involved in her guiltiness: for it has been said, 'Whoever slayeth shall be slain.' And as for this filthy thing drive her out from thee, and from thy love, and from thy heart.' Then she wept, and left not off striving with him until he acceded and said, 'I pardon her, but there is no help for it but that I make a mark, and it shall lie upon her the rest of her life.' So he gave orders to the slaves and they dragged me on, and stretched me full length, after they had stripped me of my garments, and the slave sat upon me, and a household servant arose, and brought in a rod of the quince tree, and laid on with it upon my body with heavy blows, and gave not over beating me on my back, and my sides, until I lost sense of my existence from the exceeding violence of the blows, and despaired of my life, Then ordered he the slaves that as soon as night set in they should take me away, and should take the old woman with them to point out the house, and should throw me into my own dwelling, in which I was before. So they did what their lord ordered them, and threw me into my house, and departed, and I ceased not lying in my swoon, till the dawn had appeared. Then I remedied the sore state I was in with plasters, and medicaments, and applied medicines to my person, and my sides remained as if they had been lashed with a scourge, even as you see, and I lay weakly, prostrate on my bed, medicining myself four months, until I was able to rise, and recovered my health. Then went I to the house in which this matter befel me, and found it ruined, and the alley levelled from end to end, and the house was a hillock of ruins, and I could learn no news of it. So I went to my sister, this one here who is my father's child, and I found with her these two black dogs. So I saluted her, and informed her of my tidings, and the whole of my history, and she said to me, 'Oh! my sister thou art one who hast got safe through the calamities of the world; thanks be to God! who hath brought the matter to good end.' And she began to say;—

'The world is never after other fashion
Than this; then bear it patiently, an't be
That thou'rt impoverished in loss of wealth,
Or grieved in parting with the friend thou lov'st.'

Then she told me of her tidings, and what happened to her with her sisters, and what had become of them, so I abode there and she also; we talked not of marriage for the rest of our years. Now our companion, this damsel, she that is provisioner, every day used to go out to bring for us what was necessary, as supplies for us for a day, and night, and we continued after this manner up to this night that is passed. For our sister went forth to bring for us things according to the course of our custom, and there befel us what befel in the bringing in the porter, and these three Qurundeels, so we talked with them and let them enter to us, and treated then kindly, and very little of the night had not passed, ere three merchants who had come with a train from Moussul joined our assembly, and told us their story, and we talked with then, so that we agreed on a compact with them, but they did contrary to our agreement, and we treated them as sorted with their breach of compact, and desired them to tell us all that had come to pass with them. So they all told us their stories, and what had befallen them, and we forgave them, and they departed from us, and we were hardly assured that it was day, ere they brought us to thy presence, And this is our tale.' So the Khuleef marvelled at it, and made of it a record in his record chamber." And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Nineteenth Night,

She said, " They relate, oh ! mighty King, that the Khuleef ordered that this history should be written in the State Rolls, and that they should lay it in the royal record chamber. Then said he to the damsel, the first of the sisters, ' Hast thou no tidings of the female Ufreet who laid a spell on thy sisters ?' She replied, ' Oh ! Lord of the Faithful, of a surety she gave me some of her hair, and said. ' When thou wishest for my presence, burn one hair from among these ; then will I be present with thee in all haste, even though I were beyond the mountain Caucasus.' Then said the Khuleef, ' Bring me hither the hair ;' And the damsel brought it before him. And the Khuleef took it and burned it. So when the smoke of it began to appear, the palace was shaken, and they heard a murmur of the wind and a noise as of bird's wings, and lo ! the Jinneet was in presence. Now she was a Mooslim ; so she said, ' Peace be with thee, oh ! Vicar of God !' And he replied. ' To thee too be peace, and God's mercy, and his bounties,' Then said she, ' Know that this damsel sowed as it were the seed of a good action with me ; and I am not able to make her sufficient return for it, for even she delivered me from death, and slew my enemy. Now I saw what her sisters did to her, and further saw I no way but that I should take vengeance on them, and I made them by a spell, dogs, after I had desired to put them to death, for I feared that to do so would give her pain, and now if thou desirest their release, oh ! Lord of the Faithful, I will release them to pleasure thee and her, for surely I am numbered among the Mooslims.' Then said the Khuleef to her, ' Release them, and after that will we look to the matter of the damsel, her beaten with stripes, and investigate her condition ; and if the truth of her story be evident to me, I will exact retaliation for her from whoso oppressed her.' Then said the female Ufreet, ' Oh !

Lord of the Faithful, forthwith will I release them,' and will point out him who did the evil deed by this damsel, and oppressed her, and took her money, and even he is nearest among men to thee.' So the female Ufreet took a cup of water, and spoke a spell over it, and spoke in words there was no understanding, and sprinkled the face of the two dogs, and said to them, 'Return to your former human shape,' and they returned to their likeness, even as they were before. Then said the female Ufreet, 'Oh! Lord of the Faithful, of a surety he who scourged the damsel is thy son Umeen, the brother of Mamoon; for he had heard of her beauty, and her perfections, and played a lover's stratagem with her, and married her according to the law, and he committed the crime, such as it is, of scourging her; for surely he laid a condition upon her, and swore her by a mighty oath, that she should do no ill thing, but she violated the oath. Then he desired to put her to death, but feared God; and so scourged her with these stripes, and dismissed her to her own place, and this is the story of the second damsel, and God knows it is so.' Now when the Khuleef heard that in the words of the female Ufreet, and knew who beat the damsel, he marvelled in all astonishment, and said, 'Praise be to God, the High, the Mighty, who hath in this shewed his great mercy towards me, and hath caused the release of the two daughters from sorcery and torture, and hath shewed mercy to me in giving me knowledge of this damsel, and now, Wallahy! will we do a deed that shall be written after we are no more.' So he called before him his son Umeen, and questioned him on the story of the second damsel, and he told him it according to the face of truth; so then he called into presence the kazees and the witnesses, and brought in the three Qurundeels, and brought in the first damsel, and her own sister who had been ensorceled, and he married the three to the three Qurundeels, who had informed him that they were kings, and he made them chamberlains near his person, and gave them all that they required, and allowed fixed stipends to them, and settled them each in palaces of Bughdâd. And he restored the damsel, her beaten with stripes, to his son Umeen, and renewed his marriage contract, and gave her very much wealth, and ordered that the house should be rebuilt fairer than it was before. Now for the Khuleef himself, surely he took to wife her that was provisioner, and lay with her that night. So when it was morning, he set apart a house for her, and handmaidens for her service, and assigned daily allowances for her, and made for her a house with its private entrances. Then the people marvelled at the kindly bearing of the Khuleef, and the benevolence of his nature, and his wisdom, and the Khuleef ordered that they should record in history these stories even the whole of them." Quoth Doonyazad to her sister Shuhurzad, " Oh ! my sister, Wullahy, this tale is perfect, a very pleasing one, and the like I never heard, not even one like it; but tell me now another story to pass away what yet remains of the watch time of this our night." She replied " With pleasure and all willingness, if the King order me." Then said the King " Tell on thy tale, and begin quickly." So she said, " They pretend oh ! King of the time and lord of the age, and of these days, that the Khuleef Hâroon oor Rusheed called into presence on a certain night his vuzeer Jafur, and said to him. ' I desire to go down into the city, and question the common folks as to the circumstances of the men in power, entrusted with administration, and every one whom they accuse among them will I depose from office, and whom they speak gratefully of will I exalt; So Jafur replied, ' To hear is to obey.' Now then the Khuleef went down, and Jafur, and Musroor, and penetrated into the city, and went into the market squares, and streets, and they were going through an alley, and they saw an old man, even very old, on his head a fishing net, and a dry gourd to carry small fish and in his hand a staff, and he, as he was going to his home, broke out in verse and said ;—

'Like as the moon,' they say, 'showeth by night'
'So men the light of thy learning espy:'
'Cease such vain babbling, ye triflers,' I cry,
'None look to science, who see not the light
Of wealth shiningly.'
And I should pain both myself, and my learning,
All of my books for a single day's diet——
E'en to my inkstands—the broker'd deny it,
Or with low jest at the paltry pledge spurning
Would trouble my quiet.
Bankrupt, poor, beggared, no worse fate can offer!
He pinched for food must in summer go fast,
And scorch by the bath stove while wintry days last:
Street curs will bay him, and every low scoffer
Vile gibes at him cast.
Lo! when he plains to the rich, not a soul
Pities, or heeds him, howe'er he may crave:
If this be life, and such life we must brave,
Sure we might meet with a happier dole
Down deep in the grave.

Now when the Khuleef heard his extemporaneous verse, he said to Jafur, 'Look upon this poor man, and attend to this verse of his! Now surely it points to his necessities.' So the Khuleef stepped towards him and said to him, 'Oh! old man, what is thy trade?' And he answered, 'Oh! master mine, I am a fisherman, and poverty is in my house, and I have been out of my dwelling since day was half spent even till this time; not a thing, I swear by the Almighty, have I to feed my family, and I have got to hate my life, and long for death.' Then said the Khuleef, 'What think you if you went with us to the river, and stopped on the shore of the Tigris, and cast your net on my luck, and whatsoever comes up I will buy from you for a hundred deenars.' So he rejoiced when he heard these words, and said, 'On my head be it, I will go with you.' So the fisherman went with them to the river, and cast his net, and waited awhile; then he drew the cord, and dragged the net to him, and there came up in the net a chest, fastened with a padlock, of heavy weight; and he gave the fisherman an hundred deenars, and turned back, and Musroor carried the chest along with the Khuleef, and they went up with it to the palace, then lighted they candles, and the chest stood before the khuleef, and then Jafur and Musroor, came forward, and broke open the chest. Then found they a basket of palm leaves corded with a string, of red silk; so they cut open the basket, and saw in it a bundle of carpet stuffs, and they lifted out the bundle, and found in it a woman's wrapper, and in it found they a young girl, fair as if she were a silver ingot, murdered and cut into pieces. Now when the Khuleef looked upon her, he cried 'Alas!' And his tears ran down his cheek, and he turned to Jafur, and said, 'Oh! dog of Vuzeers, the murderer murders those that are in my charge, and casteth them into the river, and they will be added to my responsibility at the day of judgment! Wullahy, there is no help for it, but that I do[91] right by the damsel, on whoso murdered her, and surely will we make him die the worst of deaths!' And he said to Jafur, 'Now by the accession of my lineage to this Khuleefut, this God's Vicarage, from the Sons of Ubâs, if thou dost not bring me him who slew this woman that I avenge her on him, I will hang thee at the gate of my palace, and forty of thy uncle's sons with thee!' And the Khuleef was furiously wrath with exceeding anger. So Jafur went forth from before him, and said to him, 'Grant me now a delay of three days.' He replied, 'I grant it thee.' And Jafur went down to the city, and he was in sorrow, and said in his heart, 'Whence shall I learn of him who murdered this damsel, so that I may bring him before the Khuleef, and if I bring before him other than that very he, it will be added to my reckoning; Now I know not what I shall do.' So Jafur sat in his house three days, and on the fourth day, the Khuleef sent after him, certain of the chamberlains to seek him, and he came up to him. So the Khuleef said to him, 'Where is the murderer of the damsel?' Jafur replied, 'Oh! Lord of the Faithful, I must be surely privy to the murder to know the murderer.' So the Khuleef was furious, and gave orders to hang him below his palace, and ordered the criers to proclaim through the streets of Bughdâd 'Whoso desires pleasure to see the hanging of Jafur the Burmukkee Vuzeer of the Khuleef, and the hanging of forty of the Burmukkee, the sons of his uncle, at the gate of the palace of the Khuleef, let him come forth, and take his pleasure!' Then came forth the people from all the streets, desiring to gratify themselves with the hanging of Jafur, and the sons of his uncle, yet knew they not the reason of the hanging them. And they reared the gibbet and set them standing below it ready for the hanging, and they were looking for the command of the Khuleef, and the signal was given, even then, and the populace were weeping over Jafur, and the sons of his uncle. Now in the mean time, while they were even thus, lo! a young man, handsome in face, elegant in his apparel, his countenance fairer than the moon, and his eyes bright dark black, and his temple whiter than the lily, and his cheek, very ruddy, and his whole person fresh, and young, and his moles like a round spot of ambergris, and he ceased not making his way through the people until he arrived immediately before Jafur. Then said he to him, 'Safety is thine, even by this delay, oh! chief of nobles, and asylum for the poor! He who slew the murdered woman, whom you found in the chest, am I! hang me now for her, and do her right on me.' Now when Jafur heard the words of the youth, and what he disclosed to him in his address he rejoiced for the escape of his life, and sorrowed for the youth. Now meanwhile they were in their talking, behold! an old man, very ancient, one striken in years, pushing through the people, and thrusting among the populace, until he reached Jafur, and the youth; so he saluted them, and said, 'Oh!

thou Vuzeer, and chief of those held in honor, believe not true the words of this youth in what he tells you, for of a surety, no one murdered the damsel but I; do her right now on me, or I will require it of thee before Almighty God, if thou dost not so.' Then said the young man, 'Oh! Vuzeer, this is an old fellow, a very ancient doting man, that knoweth not what he says, and I am he who murdered her; do her then right on me.' So the old man said, 'Oh! my son, thou art young; thou findest the world sweet, and I a very old man, am surfeited with the world, and I will offer my life a sacrifice for thee, and will be a propitiatory sacrifice for the Vuzeer, and the sons of his uncle, and no one murdered the damsel save I: now therefore as God is with thee, hasten to hang me, for life is not left me, now her's is gone.' Now when the Vuzeer looked upon this strange matter, took he the youth, and the old man, and went up with them to the Khuleef; and kissed the earth, and said, 'Oh! Lord of the Faithful, we present thee the murderer of the damsel.' Then said the Khuleef, 'Where is he!' So he answered, 'Surely this youth saith, that he is the murderer, and the old man giveth him the lie, and saith that even he is the murderer, and here are these before thee.' So the Khuleef looked upon the old man, and the youth, and said, 'Which of you murdered this damsel?' And the youth replied 'I.' And the old man answered, 'No one slew her save I.' Then said the Khuleef to Jafur, 'Take the two, and hang them.' But Jafur replied, 'Behold! one of them was the murderer, so to hang the other were injustice,' So the youth cried, 'By him who stretched out the firmament, and spread forth the earth, I am he who murdered the damsel, and I can tell the place of her murder, and describe what the Khuleef found upon her.' Then did it appear abundantly certain to the Khuleef that the youth was him who slew the damsel, and the Khuleef marvelled at their story, and said, 'What was the reason of thy putting to death this damsel without show of right, and wherefore the cause of thy confession to the murder without being scourged, and what brought thee here to yield thy life up, and made thee say, 'do her right upon me'? Then the youth answered, 'Know, Oh! Lord of the Faithful, that this young woman was my wife, and the daughter of mine uncle, and this old man her father, and he mine uncle. Now I was married to her, and she a virgin. So God enriched me by her with three male children, and she loved me, and obeyed me, and I saw not any equal to even her, for I also used to love her with exceeding affection, until the first day of this month. Then she fell ill of a very violent illness, and I brought in physicians to her, and recovery came to her little by little, and I wished to make her enter the baths; so she said, 'I want a certain thing before going into the bath, for I have an exceeding longing for it:' So replied I, 'To hear is to comply; and what is it?' And she answered, 'I wish exceedingly for an apple that I may smell it, and take a bite of it.' So I went on the instant into the city, and searched eagerly for the apple, but could not find one, yet if they had been at one for the deenar, surely I had bought them. Then was I troubled at this, and went up to my house, and said to her, 'Oh! daughter of mine uncle, Wullahy! I have met with none.' And she was distressed, and she too very weakly, and the weakness increased upon her that night very exceedingly. So I laid down and I was thinking this over. Now when the morning dawned, I went forth out of the house, and went the rounds of the gardens, one by one, and found not an apple in them: but there met me an old steward, and I asked him about the apple, and he replied, 'Oh! my son, this is an article of which you will find but little, for it indeed is very rare, and you will not get it save in the garden of the Lord of the Faithful, which is at Bussorah, and it is under a steward who keeps it sure for the Khuleef.' So I went to my house, and my love for her, my wife, and my regard, so wholly overcame me, that I set out to travel, and made myself ready, and journeyed five and twenty days, both day and night, in going and returning, and I brought for her three apples, which I bought from the steward at Bussorah for three deenars, and I came in, and set them before her. So she took no joy to see them, and moved them from her side, and her weakness had increased still more upon her, and the fever also, and her weakness diminished not until she had been ill twenty days, and after that she got well, Now I went out of the house, and betook me to my shop, and sat there, at my buying and selling. So meanwhile as I was sitting there about the middle of the day, behold! a black slave coming running toward me, and in his hand an apple, one of those three apples, and he was playing with it. Then said I to him, Oh! good slave, whence took you that apple, tell me that I may get some like it.' And he laughed, and said, ' I got it from my love, for I now was away for a while, and went to her: then found I her in ill health, and near her three apples: she said to me, ' Surely my honoured husband travelled for them to Bussorah, and bought them for three deenars: ' So I took this apple from among them.' Now when I heard Oh! Lord of the Faithful, the words of the slave, the world darkened before my face, and I arose, and locked up my shop, and went to the house, and I was reft of reason by excess of fury, and I looked for the apples; but I found not all the three, so I said to her, ' Where is the third?' And she replied, ' I have no knowledge, and am not aware:' Then was I convinced of the true saying of the slave, and I arose, and took a knife, and went in front of her, and said not a word to her ere I got on her breast, and struck it through with the knife, and cut off her head. Then put I her into the basket, in all haste, and wrapped her in the wrapping veil, and corded it up, and put about her a rag of carpet stuff, and set her in the chest, and locked it, and carried her off under my arm, and threw her into the Tigris, with mine own hand. And now, as God is with thee, oh! Lord of the Faithful, make haste to hang me, for surely I am in dread that she be required of me at the Day of Judgment! So when I had thrown her into the river Tigris, and no one knew aught of her, I went back to the house, and found my eldest son crying, and yet he could not know of what I had done with his mother. So I said to him, 'Why cry'st thou, my boy?' And he answered, 'I took an apple from those that were by my mother, and went down into the lane, to play with my brothers, and behold! a black slave, a tall fellow, snatched it from me and said to me, 'This now, whence got you it?' And I answered, 'This my father travelled far for, and went for it to Bussorah for my mother's sake, for she was in ill health, and bought three apples for three deenars.' So he took it, and gave it not back to me, and I set myself to ask for it a second, and a third time, and he gave it not back, but he beat me, and went off with it. Then I was afraid of my mother lest she should beat me for the business of the apple, so I went away, I and my brothers, for fear of her, outside the city, till the evening closed in upon us, for I was afraid of her; and now, Billahy, my father, say not anything to her that may add ill to her ailment.' Now when I heard the words of my son I knew that the slave was the very he, who had calumniated the daughter of mine uncle, with words that were lies, and was convinced that I had slain her unjustly. So I wept with exceeding weeping, and behold! this old man and he, mine uncle, her father, had come to meet me. Then told I him of what had happened, and he sat by my side, and wept, and he ceased not weeping till half the night was spent, and we kept up mourning for her five days, till even this day, and we were in deep sorrow for her having been put to death, but all that was under the head of the past which could not be recalled. This now is the reason of her murder, so, by the honor of thy ancestors, make haste to slay me.' Now when the Khuleef heard the words of the youth he marvelled and said, 'Wullahy! I will not hang save the slave, that man accursed, and surely will I do a deed, that shall console the ill at ease, and be pleasing to the Ruler, He that is most glorious.'"——And Shurhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Twentieth Night,

She said, "They relate, oh! mighty King, that the Khuleef swore he would not hang save the slave, for surely the youth was held excused. So then he turned to Jafur, and said, 'Bring before me this accursed slave, who caused to come to pass this fatal matter, and if thou dost not bring him before me, then art thou his substitute.' Then Jafur went down weeping, and saying, 'Two deaths were ready for me, and the pitcher does not scape safe every time. In this matter now there is no skill avails;[92] yet let Him who preserved me the first time preserve me even the second: Wullahy! I will not go forth from my house for three days, and let the Right do as it wills.' So he stayed in his house three days, and on the fourth day he called in the kazees, and the legal witnesses, and took leave of his children and was weeping, and lo! a messenger from the Khuleef came to him, and said to him, 'Surely the Lord of the Faithful, is in the most exceeding state of anger that can be, and hath sent to seek you, and hath sworn that this day shall certainly not pass by without your being a hanged man.' Now when Jafur heard these words he wept, and his children wept, and his slaves also, with all who were in the house. So when he ceased shedding tears, he went up to his youngest daughter to take leave of her, and he used to love her much more than all his other children: and he drew her to his bosom, and kissed her, and wept at parting from her. And he found in her collar folds something hard, and he said to her, 'What is in thy collar pocket?' And she replied, 'Oh! my father, an apple with the name of our Lord the Khuleef,[93] written upon it:

Reebân our slave, came with it to me, and I have had it by me four days: he did not give it me until he got two deenars from me.' Now when Jafur heard of that slave and the apple he rejoiced, and put his hand into the collar folds of his daughter, and took out the apple: then he recognised it, and said, 'Oh! near deliverance!' Then ordered he them to bring the slave; and he came before him, and Jafur said, 'Shame on thee, Reebân, whence gottest thou this apple?' So the slave replied, 'Wullahy, oh! my master, surely though a lie may get one off, yet may truth get one off, and well off. Now about this apple, I took it not from thy palace, nor from the palace of thy Highness, nor from the garden of the Lord of the Faithful, but in very deed this is it, that five days ago, I was going along, I entered one of the lanes of the city: there saw I some little ones playing, and with one of them this apple. So I snatched it from him, and beat him, and he cried, and said, 'Oh! youth! this is my mother's, and she is ill, and she told my father she longed for an apple: So he travelled to Bussorah, and bought her three apples for three deenars; and I stole one of them to play with it.' So he cried, but I gave it not back to him, but I took it, and brought it here, and my little lady took it of me for two deenars of gold, and this is my tale.' Now when Jafur heard this story, he marvelled that such calamity, and the murder of the damsel should be even by reason of his slave, and he grieved for the conviction of the slave with him, and rejoiced for the release of his own life: then began he to say extemporaneously:—

'If ill befall thee through thy slave,
Make him the scapegoat of thy life;
For servants in this world are rife,
But thou can'st never hope to have
Save that one life.

So then he pinioned the slave's hands, and went up with him to the Khuleef, and related to him his history, from the first to the last. And the Khuleef marvelled with all astonishment, and laughed until he fell backwards: and he ordered that his story should be recorded, and made public among the people. So said Jafur, 'Marvel not, oh! Lord of the Faithful, at this event, for it is not more wondrous than the history of the Vuzeer Noor ood Deen Ullee of Ægypt, and Shums ood Deen Muhummud his brother.' And the Khuleef said, 'How! what now can be stranger than this story?' And Jafur answered, 'Oh! Lord of the Faithful, I will not tell it thee save on a condition that my slave be spared the pain of death.' And he replied, 'If it be more wondrous, than that has befallen us, I grant you his blood, and if it be not more wondrous, I will put thy slave to death.' So Jafur said, 'Know, Oh! Lord of the Faithful, that there was in ancient times in the land of Ægypt, a sooltan, a professor of justice and rectitude, who loved the pious poor, and sat constantly with the learned. And he had a vuzeer, a wise man, an experienced one, who had acquaintance with events, and the science of policy, and he was an old man, even very old, and he had two sons; they were as the moon, one could not see the like of them in beauty, and perfection, and the name of the elder was Shums ood Deen Muhummud, and the name of the younger Noor ood Deen Ullee, and the younger was superior to the elder, in grace, and beauty, so that generally throughout the cities they named his name and travelled to his city, but for the sake of the sight of his comeliness. Now it came to pass that their father died; and the sooltan grieved for him, and set the two sons before him, and made them approach, and invested them with a dress of honor, and said to them, 'Be ye in the high office of your father, and let not your mind be grieved.' So they rejoiced, and kissed the earth before him, and performed the ceremonial[94] mourning for their father for a full month. Then they entered the office of minister, and the power was in their hands, as it was in the hands of their father. And so it was that whenever the sooltan desired to go a journey, then used one of these to go with him. Now it came to pass on a certain night, and it was the elder's turn to journey with the sooltan, that meanwhile as they were conversing, lo! the elder said to the younger, 'Oh! my brother, it is my wish that we should marry, I, and you, both on one same night.' So the younger replied, 'Do, oh! my brother as thou desirest, for surely I am agreed with thee as to what thou sayest.' So they agreed upon that. Then said the elder to his brother, 'If God grant that we marry two damsels, and wed them on the same night, or have a child born to us the same day, or if it be God's will that thy wife bring thee a son, and my wife bring me a daughter, let us wed them either to other, for both will be an uncle's child.' So Noor ood Deen answered, 'Oh! my brother, what wilt thou take from my son for the dowry[95] of thy daughter?' And he replied, 'I will take from thy son for my daughter three thousand deenars, and three gardens, and three estates, and if the youth should make a contract for other than this it were not right.' Now when Noor ood Deen heard these words he said, 'This is not the dowry I agree on for my son; for thou knowest we are brothers, and we both by God's mercy, are vuzeers, and we are in office as one, and it were the proper thing for thee that thou should'st match thy daughter to my son without dowry. But if there is no help that she must get a dowry, then settle something on an understanding for mere show to the world: for thou knowest that the male is more worthy than the female, and my son is a male, and we speak of him in contradistinction to thy daughter.' And he answered, 'But what of her?' So he replied, 'We cannot mention her as ranking among the lords of earth: you now are trying to do with me, as did once a certain fellow. It has been said, that a certain man came to a certain other his companion, and desired something of him being in necessity; So he answered, 'In

God's name, I will perform that thou requirest, but to-morrow;' And the other broke out in answer with the verse;—

> ' If one a favour ask of thee, defer it till next day,
> For that's the mode a knowing wight, will stave it off for aye.'

Then said Shums ood Deen, 'I see that you are holding back, and making your son of more account, than my daughter; there can be no doubt but that you are of mean understanding, and that you have not talents to take a share in the ministry; now I did not let you in with me into the ministry, save out of good-nature towards you, and that you should continue merely to help me, and that you should be an assistant to me, and I did not try to break your spirit: but since this is the sort of talk you talk to me in, Wullahy! I will not marry my daughter to your son! no not if you weighed me out her weight of gold.' Now when Noor ood Deen heard the words of his brother, he grew very angry, and said, 'And I too will never marry my son with your daughter!' So Shums ood Deen replied, 'I do not want him as a husband for her, and if it were not that I am about to take a journey, would I surely make an example of you; yet however when I return from my journey, I hope to show you how I can assert my dignity.' Now, when Noor ood Deen heard these words of his brother's, he was filled with anger, and was lost to the world with rage, and concealed what he felt, and each one of the brothers abode in a quarter apart. Now when the morning dawned the sooltan went forth in state for the journey, and went towards Jeezut, and made for the Pyramids, the ancient ones, and the vuzeer Shums ood Deen, accompanied him. And now for what occurred in the matter of his brother Noor ood Deen, surely he abode that night in the most violent that can be of indignation. Now when the morning dawned, he arose, and said his morning prayer, and betook himself to his treasury: and he took thence a small sack, and filled it with gold, and he repeated the sayings of his brother, and thought on the affront he offered him, and commenced reciting these lines ;—

'Go, mourn not those thou leav'st—thou'lt find fresh substitutes for these,
Fare forth, for sure the sweet of life's to wander at one's ease.
No light heart's won in fixed abodes ; naught winn'st thou there but woe,
Then quit the town, and hie thee out where chance may bid thee go.
All foul I see those waters be that stagnate, and stand still :
Sweet's the swift stream ; yet sweet 'tis not, if checked its constant rill.
If the full moon should never set, would eager longing eyes
From month to month gaze on, as now, to see the bright orb rise !
Did not the lion leave his den, he ne'er could take the game ;
Did not the arrow leave the bow, how fruitless were its aim !
A sort of tree is ebony while clinging to its earth,
And gold while sweltering in the mine, is dust of little worth ;
Dig this one out, dig that one up, and, wondrous to behold,
Dust makes its digger rich, and wood more precious is than gold !'

Now when he ceased repeating his poetry, he told some of his servants, to girth his Nubian mule for him with her stuffed saddle, and she was a mule of a bay color ; she had a back strong as it were a dome, firmly built, her saddle of gold, and her stirrups from Hind : she had trappings would serve Khosroo, and she was even like a bride dressed to be presented to her husband. Now he ordered a servant to put upon her a warm bed carpet, and a prayer carpet.[96] Then said he to the servants, and the slaves, 'It is my intention to go forth out of the city, and I shall travel towards the deserts about Kulyoobeet, and shall remain there three nights ; and let not one among you follow me, for there is somewhat weighs heavy upon my heart,' And he made haste, and mounted the mule, and took with him some little provision for the journey, and went out from Cairo, and went on the way to the desert. And now mid-day had not come upon him ere he entered the city Bulbees : so he got down from the mule and stopped to rest, and rested the mule, and took some of his provision to eat, and got in Bulbees what he required for food, and what his mule needed for forage, and went in the way of the desert. And night had not come upon him ere he entered a town called Sáadeeh, and he abode there, and took out and ate somewhat, and laid down the sack under his head, and spread his bed carpet, and slept in a spot of the desert and still anger prevailed over him; thus halted he in that place. Now when the morning dawned he mounted, and kept urging on the mule until he arrived at the city Hulb.[97] So he got down at one of the khans, and abode three days that he might rest, and the mule rested and snuffed the wind with renewed spirit. Then he betook himself again to travel, and mounted his mule, and went forth journeying on without knowing whither he was going, and he gave not over travelling until he reached the city Bussorah, and he knew not that until he alighted at a khan. Then took he down the sack from the mule, and spread the prayer carpet, and gave the mule with her trappings to the porter to take charge of her, and he took her and had charge of her. Now it came to pass that the vuzeer of Bussorah was sitting at the lattice of his palace, and he looked upon the mule: then saw he what trappings of price were upon her, and thought her a choice beast, and that she was fit to be the riding mule of vuzeers, or great chiefs. So he pondered upon that, and his mind was bewildered in conjecture and he said to one of his servants, 'Bring to me the porter': And the servant went and brought the porter to the vuzeer, and the porter stood forth, and kissed the earth. Now the vuzeer was an old man, even very old, and he said to the porter, 'Whence is the owner of that mule, and what is his condition?' So answered the porter, 'Oh! my master the owner of this mule is a man in early youth, amiable in dispostion, of dignity and estimation among the sons of those who traffic.' Now when the vuzeer heard the words of the porter, he was on the alert and mounted and went to the khan, and went in to the youth. So when Noor ood Deen saw him advancing towards him, he was on the alert and went to meet him, and saluted him. Then the vuzeer bade him welcome, and dismounted from his steed, and embraced the youth, and made him sit down beside him, and said to him, ‘ Oh ! my son, whence arrivest thou, and what dost thou want ?’ Then Noor ood Deen replied, ‘ Oh ! my lord, surely I have come from the city Cairo, and I am the son of the vuzeer of it. Now my father was removed to the mercy of the Almighty.’ And he informed him of what happened to him from city to city, and then said, ‘ And I proposed in my heart that surely I would never return until I had gone through the whole of foreign cities and towns.’ Now when the vuzeer heard his words, he said to him, ‘ My son, vex not the heart, for thou wilt throw thyself into perdition. Of a surety towns are evil places, and I dread the casualties of fortune in thy case.’ So then he laid his sack upon his mule, and the bed and prayer carpets, and took Noor ood Deen, with him to his own house, and settled him in a fair dwelling place, and was kind to him, and treated him generously and loved him with exceeding love. And he said to him, ‘ Oh, my son, here am I left a very old man, and there has not been given me a male child, but the Almighty hath enriched me with one daughter that equals thee in beauty, and I have rejected very many offers of marriage for her. Now affection for thee hath quite possessed my heart,—what ails thee then that thou shouldest not take my daughter as a handmaiden to do thee service, and that thou should'st be to her a husband ? Now if thou wilt agree to that, I will take thee up to the sooltan of Bussorah, and tell him that thou art the son of my brother, and I will protect thee as a patron until I make thee his vuzeer in my place, so I may set my house in order, for that I am a very old man.’ Now when Noor ood Deen heard the words of the vuzeer of Bussorah he bowed his head, and said ‘ To hear is to obey.’ So the vuzeer rejoiced, and ordered his servants that they should prepare a feast, and set in order the great hall of assembly in which the marriages of the lords of the family were concluded. Then he got together his friends, and invited the great ones of the state, and the merchants of Bussorah: so they came to him, and he said to them, ‘Surely now I had a brother, a vuzeer in the Ægyptian countries, and the Almighty enriched him with two sons, and for me as you know surely the Almighty hath given me a daughter, and my brother enjoined me to marry my daughter to one of his sons, and I in answer assented to that. So when the marriage was certainly determined he sent to me one of his sons, and he is this youth present here: now when he came to me, I took order for the concluding his wedding with my daughter, and his making her his wife in my house, for he is preferable to a stranger, and after that as he wills, let him abide with me, or if he desires to travel hence, I can let him go, and his wife to his father.’ So they replied all of them, ‘Even so; what you have seen fit is good’, And they looked upon the youth, and when they saw him, he seemed to them admirable. Then the vuzeer brought the legal witnesses, and the kazees, and they wrote the marriage contract, and they opened the perfumes, and they drank the date wine, and they sprinkled the rose water, and they departed. But for the vuzeer, he ordered his servants to take Noor ood Deen, and lead him to the baths, and the vuzeer gave him a rich dress from among his own raiment, and sent to him pumice stones to rub the feet, and basons, and censers, for perfumes, and whatsoever was requisite. Now when he came out, and put on the dress, he was even as the full moon, when at the fullest, on the fourteenth night, and when he went forth from the baths he mounted his mule, and stopped not until he reached the palace of the vuzeer; then he alighted from the mule, and went in to the vuzeer, and kissed his hand; so the vuzeer bade him welcome.”—And Shuhurzad, perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Twenty-first Night,

She said, " They relate Oh ! mighty King, that the vuzeer stood up to him and bade him welcome, and said to him, ' Arise and go in this night to thy wife, and on the morrow I will take thee up to the sooltan, and may God cause all good to light upon thee !' So Noor ood Deen, arose and went in to his wife, the daughter of the vuzeer. This was what befel in the matter of Noor ood Deen, but for what befel in the case of his brother, surely he was absent with the sooltan a long time on the journey, and he returned : then found he not his brother ; and he asked the serving men after him, and they replied, ' On the day you journeyed with the sooltan he mounted his mule with the choice trappings for riding, and said, ' I am going to the quarter of Kulyoobeet to be absent one day, or two days, for surely my heart is narrowed, and let no one follow me,' ' And from the day of his going forth up to this day, we have not heard tidings of him'. Then Shums ood Deen was troubled at the separation from his brother, and grieved with exceeding sorrow, at being deprived of him and he said in his heart. ' It was naught but the way I upbraided him on that night he took to heart, and went forth wandering on travel: Now there is no help for it but that I send after him,' So he went up and informed the sooltan, and wrote notices on the arches of public buildings and sent running footmen to his deputies in every one of the cities, but Noor ood Deen within the space of twenty days that he was away had passed through a town, at a great distance off, and they made diligent search, and gathered no news of him, so they returned, And Shums ood Deen despaired because of his brother, and said, ' Truly I have been indeed rashly reproachful to my brother, in the words I spoke to him in the marriage of our children ; little truly as this matter was, yet it had not been but by the littleness of my mind, and my want of caution,' So after some time he addressed the daughter of a man who was one of the

Ægyptian merchants, and concluded the marriage contract with her. And so it came to pass that the night of the bridal of Shums ood Deen with his wife was the night of the bridal of Noor ood Deen with his wife, the daughter of the vuzeer of Bussorah, and this was even according to the will of the Almighty, that his decree might be fulfilled upon his creatures: for so it was that they two had said, for the women were pregnant by them, and the wife of Shums ood Deen the vuzeer of Ægypt, bore a daughter to him, one could not see in Ægypt beauty like her's, and the wife of Noor ood Deen, a male child, one could not find a fairer, in the whole world, as the poets said of him in verse;—

'Transparently as shine
Through his dark hair
His brows so fair,
Darkness, and light combine
To maze the world around.
Against the dusky mole
That decks his cheek
No treason speak;
Mid'st tulips not one sole
Without its spot is found.'

And another also said in verse;—

'To vie with Beauty, when he came
Poor Beauty, hung her head for shame;
And when they asked her, 'Hast thou seen,
Fairer than he, in shape and mien?'
'Have I seen such?' she cried,—'no—none—
Not e'en myself am such a one.''—

So they called him Budur ood Deen Hussun, and his grandfather, the vuzeer of Bussorah, rejoiced over him, and made a festival, and got for him light child's dresses would befit the children of very kings. So then the vuzeer of Bussorah took with him Noor ood Deen, and went up with him to the sooltan, and when he (Noor ood Deen) came before him, he kissed the earth in front of him; and he was eloquent in tongue, sound in sense, and master of fair manners and accomplishments, and he commenced extemporaneously to say;—

' The power to grant abides for age with thee,
Oh! master mine, and may it still abide there,
So long as night and morning shall endure!
Oh! thou art one, whose pleasure when 'tis spoken
Makes the world dance and Fortune clap her hands.'

Then stood up to them the sooltan, and thanked Noor ood Deen for what he said, and said to the vuzeer, ' Who is this young man?' And the vuzeer told him his history from first to last, and said to him, ' This is the son of my brother.' So the sooltan answered him, ' And how is he the son of thy brother, and we have never heard of him?' Then replied he, ' Oh! my lord, the sooltan, of a surety I had a brother, a vuzeer in the Ægyptian countries, and he died, and left two sons. So the eldest sat in the place of his father, and this his younger son came to me, and I swore that I would not marry my daughter save to him. And when he arrived I married him to her, and he now is the youth, and I am here a very old man, and my hearing is lessened, and my power to controul slight, and the end I would obtain from our lord the sooltan is that he should set him in my high office; for surely he is the son of my brother, and the husband of my daughter, and he is fit for the ministry since he is a very master of counsel, and good government. Then looked the sooltan upon him, and he hit his fancy and he assented to grant to him what the vuzeer desired, and he confirmed him in the office of vuzeer, and ordered him a dress of honor, a very noble one; and the sooltan also ordered him a mule from his private stud, and assigned daily allowances, and salaries of office. Then Noor ood Deen kissed the hand of the sooltan, and they went down, he and his father-in-law to their abode and they were in excess of joy, and said, ' This is by the high fortune of the new born child, Hussun.' Now Noor ood

Deen returned, and went the next day to the king, and kissed the earth, and began saying extemporaneously ;—

> ‘For thee each day good fortunes are renewed,
> Preventing guile of those that envy thee,
> The days that cease not to be white with thee[98]
> Are days of blackness to thine enemies.’

Then the sooltan ordered him to sit on the vuzeer's seat of office, and he sat there, and gave orders for his service, and looked among the people into their actions, and their secret deeds, as is the wont of vuzeers. And the sooltan continued watching him, and marvelled at his orders, and his wisdom and his good government, and his expositions: So he loved him, and placed him near to him, and when the public audience was dismissed Noor ood Deen went down to his house, and related what had befallen to his father-in-law, and he rejoiced. And Noor ood Deen ceased not to act thus as vuzeer until the sooltan could not be parted from him, neither by night, nor by day, and he augmented to him salaries, and perquisites, until his prosperous condition extended to the utmost, and he had ships to go voyages at his command with merchandise, and he got slaves, and armed servants, and he brought into culture an estate, a very large one, with water[99] wheels, and gardens. Now the age of his child Hussun was four years, when the old vuzeer departed this life, the father of the wife of Noor ood Deen, and he celebrated for him a sumptuous funeral ceremony, and laid him in the dust. Then was Noor ood Deen fully occupied with the educating this son. Now when the boy grew bigger, and was at the age of seven years, he called in a doctor of law, and religion to him to instruct him at home,[100] and entrusted the doctor with him for instruction in science, and in manners, and good disposition. So he made the boy read and made him retain what is profitable in science, and he studied the Qorân for a period of several years. And his beauty ceased not to augment in perfect growth, and stature, and just proportion as said the poet ;—

‘ Amid the heaven of his face
The moon shines bright and clear,
And in his cheeks like tulips fresh,
The sun’s bright rays appear ;
Beauty he hath so captive made,
Absorbed in him alone,
That all the fairness of all men
Is borrowed from his own.’

Now the doctor kept him still safe in the palace of his father and from the time of his growth had he never gone forth from the mansion of the ministry. But on a certain day the vuzeer Noor ood Deen took his son, and put on him a change of raiment, the richest of that he wore, and mounted him on a mule, one of the best of his mules, and went up with him to the sooltan, and entered in with him. Then looked the king upon Budur ood Deen Hussun the son of Noor ood Deen, and marvelled at him, and conceived an affection for him. But for the people of the kingdom when he passed before them for the first time, and he going up with his father to the king, surely they were surprised at his beauty, and sat in his way to look for his return among them that they might take pleasure to look on him, and on his loveliness, and his perfect shape, and his stature, and true proportion, as were said of him in these couplets of verse ;—

‘ As the sage watched the stars, the semblance clear
Of a fair youth on’s scroll, he saw appear !
Those jetty locks, Canopus o’er him threw,
And tinged his temple locks a musky hue ;
Mars dyed his ruddy cheeks, and from his eyes
The Archer star, his lightning arrow plies ;
His wit from Hermes came ; and Soha’s care
(The half seen star, that dimly haunts the Bear)
Kept off all evil eyes that threaten and ensnare.
The sage stood, mazed to see such fortunes meet
And Luna kissed the earth beneath his feet.’

Now when the sooltan saw him he approved of him, and loved him, and said to his father, 'Oh! vuzeer, it is proper,—nay there is no help for it but you bring him continually into presence with you.' And he replied, 'The hearing is obedience.' And the vuzeer returned with his son to his abode, and ceased not every day going up with him to the sooltan until the boy attained the age of fifteen years. Then his father Noor ood Deen, the vuzeer grew infirm, and called his son to him, and said, 'Oh! my son, know that the world is a house of frailty, and the future world a house of eternity; I desire now to bequeath to thee certain last behests; understand therefore what I say to thee, and apply thine attention to it.' So then he set to give him his last instructions as to fair conduct among men, and prudence, and afterwards Noor ood Deen spoke of his brother, and his home, and his native town, then wept he over his separation from those he loved, and wiped away his tears, and began to repeat the verse;—

'Would I describe the ills of absence[101]
  How shall I the plaint essay?—
Should I desire to speak my passion,
  How and where to find the way?—
If I perchance should thro' another,
  Send the tale of my distress,
How could another's tongue my sorrows
  To my best beloved express?—
If I hang back my love is lost me,
  (Love in absence soon grows weak,)
Thus nought but sighs and groans are left me
  Grieving heart, and streaming cheek.
Oh! absent from mine eyes! thy spirit
  To my mind's eye is present still:
Know'st not my truth! unlike the river
  I sudden flow, and sudden fill?
Hast thou forgot me, pale and weeping
  Fast in the bond of passion tied?
Could our loves meet, how much, false lover,
  Have I to blame, how long to chide!—

Now when he had concluded his reciting, and his mournings, he addressed his son, and said to him, 'Know before I speak my last words to thee that thou hast an uncle, and he is vuzeer in Cairo. Now I parted from him, and went forth against his will, and my desire is that thou should'st take a sheet of paper, and write upon it what I say to thee.' So Budur ood Deen took a fair sheet of paper from among the leaves, and set to writing down on it what his father said to him. And he filled it with what had happened to him even from the first to the last, and wrote down for him the date of his marriage and his bridal night with the daughter of the vuzeer, and the date of his arrival at Bussorah, and of his consorting with the vuzeer of the town, and his very life within the forty years from the day of his quarrel. 'And this is my writing to him, and may the Almighty after that be to him in my stead.' So then he folded the paper, and sealed it, and said, 'Oh! my son, Hussun, keep now this my last trust to thee, for surely now this missive in it is thy origin, and pedigree, and thy lineage; and now I impose on thee somewhat by way of injunction: Set out for Ægypt, and ask for thine uncle, and make thyself known to him, and inform him that I died in a strange land, far from my people.' So Budur ood Deen Hussun took the missive, and folded it, and stitched it between the inner lining, and the outer cloth of his garment, and wrapped it in his turban cloth. And he was weeping over his father, and at parting with him, and he but a lad. So Noor ood Deen said to him, 'Surely now will I leave thee five last behests: The FIRST, 'Be intimate with no one. Then art thou safe from his malignity, for safety lieth in seclusion,and in not mingling with men, and not learning commerce with them;' for surely thou hast heard the verse which says;—

'In thy whole world there is not one,
Whose friendship thou may'st count upon,
Nor plighted faith that will stand true,
When times go hard, and hopes are few.

Then live apart, and dwell alone,
Nor make a prop of any one.
I 've given a gift in that I've said,
Will stand thy friend in every stead.'

The SECOND, oh ! my son, is, 'Deal hardly with no one lest fortune deal hardly with thee ; for fortune one day is with thee, and another day against thee ; the worldly good is but a debt to be repaid ;' and sure thou hast heard the verse which says ;—

'Act on sure grounds, nor hurry fast
To gain the purpose that thou hast ;
And be thou kindly to all men,
So kindly thou'lt be called again.
For not a deed the hand can try
Save 'neath the hand of God on high,
Nor tyrant harsh work tyranny
Uncrushed by tyrant harsh as he.'

'The THIRD BEHEST, is, 'See the propriety of reserve, and be rather occupied with thine own fault than the faults of others.' For it has been said, 'Who maintains reserve escapes evil,' and thou hast heard the lines that say ;—

'Reserve's an ornament, and silence safety.
Whene'er thou speakest, prate not in thy talking ;
For if perchance it may some once repent thee
Of silence kept, be sure thou will repent
Of words that thou hast said some thousand times.'

'The FOURTH, oh ! my son, is, 'Keep thyself from drinking wine ;'[103] for wine is the head of all wickedness, and wine maketh the sense to flee away ; abstain from drinking wine, for surely thou hast heard the verse which sayeth ;—

'The grape juice have I set aside,
And ceased to quaff its luscious tide,
And converse seek with him that knows,
How best its evils to expose.
Wine causes man to walk astray,
And leave the true, and righteous way ;
Wine opens wide the door to sin
And lets all evil enter in.'

'The FIFTH, oh! my son, is, 'Guard well thy wealth, and it will well guard thee; Preserve thy money, and thee it will preserve, and be not careless of thy coin, lest thou go begging from the least of mankind, keep close the dirhems, for these are the dearest gifts thou hast!' And thou hast heard how one of the poets said;—

'If small my means, then poor am I in friends,
If great, then all men are my intimates.
Most true it is, wealth purveys me companions,
That slink away upon that wealth's decline.'

Thus Noor ood Deen ceased not giving last injunctions to Budur ood Deen Hussun, until his soul went upwards. Then sorrow fell upon his house, and the sooltan grieved for him, and all the nobles, and they buried him, and Budur ood Deen ceased not mourning for his father, for a period of two months, and he mounted not his horse, and went not up to the audience hall, and stood not before the sooltan. So the sooltan was angered with him, and established in his place one of his chamberlains, and[104] seated him as vuzeer, and ordered that he should set a seal on the houses of Noor ood Deen, and on his property, and on his buildings, and his possessions. So the new vuzeer went down to set a seal upon it, and to seize his son, Budur ood Deen Hussun, and take him up to the sooltan to do with him as his will decreed. Now there was among the retinue, one of the armed servants of the vuzeer that was departed. So when he heard this mandate, he urged his charger, and came in haste to Budur ood Deen Hussun; then found he him sitting at the gate of his house, and there he was with his head hung down sorrowing, distressed in heart. So the servant came to him on foot, and kissed his hand, and said, 'Oh! my master, and son of my master, haste, haste ere evil light on thee!' And Hussun trembled, and said, 'What news is there?' He replied, 'The sooltan, is angered with thee, and hath issued warrants against thee, and evil cometh even in my track upon thee; flee then with thy life.'

So he answered him, ‘What is in the matter to prevent my going into my house to get some such chattels as may stand me in stead during absence?’ And the servant said, ‘Arise even now, and leave the door behind thee.’ So he departed and said as he went;—

‘Fly, fly with thy life, if by ill overtaken
Let thy house speak thy death, by its builder forsaken,
For a land else than this land, thou may'st reach, my brother,
But thy life lost, thou'lt ne'er find, in this world another,
How! who live with the roof of his wretchedness o'er him,
And the great Earth of God broad outspreading before him,
When the theme's life and death, to no agent confide it,
For life cares for itself, as none else does beside it:
Ne'er could prowl the grown lion, with mane roughly sweeping
Did he trust in his need, save himself for safe keeping.’

Now when he heard the words of the servant he covered his head with the skirt of his garment, and went forth hastening on till he was inside of the city, and then heard he the people saying, ‘Of a surety the sooltan has sent the new vuzeer to the house of the vuzeer that is no more, to set a seal upon his property, and his house, and to seize his son Budur ood Deen Hussun, and take him up with him to the sooltan to slay him.’ Then the people cried, ‘Alas! for his beauty, and his loveliness!’ So when he heard the words of the people, he lost his head, and knew not whither he was going, and yet gave not over hurrying on until Providence directed him to his father's burial ground, and he entered the cemetery, and passed through the tombs, until he sat down even at his father's tomb. And he stripped aside the skirt of the pall from upon the top of it,[105] and it was woven with an embroidered edge of gold, and there were written on it these couplets;—

‘Oh! Thou, whose glorious face like the bright East,
Tells of the stars, and Heaven, their dwelling place,
A constant honor shall thy fortune grace,
And dignity for thee be still increased.’

Now meanwhile he was at the burial place of his father, lo! there came to him a Jew, that was a broker, and with him a small sack, and in it much gold. So the Jew stepped up to Hussun, the Bussorite, and said to him, 'Oh! my master, what has happened to thee that I see thee disturbed!' And he replied, 'Surely I was sleeping, but within this very hour, and I saw my father chiding me for that I paid his tomb no visit; so I woke terrified, and feared lest the day should expire, and I should visit him not, for then would he be angered against me.' Then said the Jew to him, 'Oh! my master, your father used to send vessels to trade, and some of them are near returning, and my wish is to buy of you the lading of the first vessel that comes in with this thousand deenars of gold.' So the Jew took out a bag filled with gold, and counted out of it a thousand deenars, and gave it to Hussun the son of the vuzeer and the Jew said, 'Write me a letter of sale, and seal it.' So Hussun, the vuzeer's son, took a letter sheet, and wrote on it this writing, 'Hussun, son of the vuzeer has sold to Isshâk the Jew, the whole of the lading of the first of his father's ships that may come in for a thousand deenars, and has taken the price by way of advance.' And the Jew took the letter of sale; but Hussun was weeping, and pondering on the greatness that had been his, and he broke out, and he said;—

'The house is now no house to me,
Nor neighbours now seen neighbourly,
　　Since thou art far away:
The mutual friend we used to meet
As friend no longer can I greet;
Nor does the very moon appear
To shine as fair as when thou'rt here,
　　With half so bright a ray.
Thy absence cast a murky veil
On every side o'er hill and dale,
　　The world grew desolate;
Oh! raven, that with boding cry
Foretold our day of parting nigh,

May'st thou, when thou would'st take thy rest,
Ne'er find a feather for the nest
  Thou buildest for thy mate!
My patience waxes less and less,
And far from thee in weariness
  My body pines away;
The veil was wont our lives to hide
How rudely was that rent aside,
  Upon our parting day!
And yet thou once again may'st see
Times like times past return, when we
  Could nightly plight our troth:
Time may our wonted joys renew,
And make the dwellings of the two
  A common home for both.'

Then wept he with exceeding weeping, and night came in upon him, and he propped his head against his father's grave and sleep overcame him, and he ceased not slumbering until the moon arose. Then his head rolled from off the grave, and he slept on his back and his face shone bright in the moonlight. Now the cemetery was a place inhabited by the Jins who are of the Faithful; and there came forth a Jinneeyut, and she looked on Hussun sleeping, and when she saw him, she marvelled at his beauty, and his loveliness, and she said 'Praise be to God! what is this youth; sure the sons of Heaven[106] be like him.' Then flew she into the sky to circle it as was her wont, and perceived a certain Ufreet flying; and she saluted him, and said to him, 'Whence are thou proceeding?' And he replied, 'Even hence.' So said she to him, 'What ails thee that thou should'st not go with me to look upon the beauty of this youth, that sleepeth in the burial place?' And he replied to her, 'So let it be.' Then on they went, until they lighted at the tomb, and she said 'Didst thou ever see in thy life one like this?' So the Ufreet looked upon him, and said, 'Praise be to Him that hath no equal! and yet, oh! my sister, dost thou desire that I should tell thee what I have seen?' And she answered, 'And what is it?'

And he said, ‘ Of a surety saw I the like of this youth in the region of Ægypt, and she is the daughter of the vuzeer Shums ood Deen, and her age is near about twenty years, and she hath beauty, and loveliness, and fair feature, and perfect shape, and height, and just proportion. Now when she had attained this age the sooltan of Ægypt heard of her ; so he called the vuzeer her father to him, and said to him, ‘ Know, oh ! vuzeer, that they tell me that thou hast a daughter, and I wish to ask her in marriage of thee.’ So the vuzeer replied, ‘ Oh ! our lord the sooltan, accept my excuse, and pity the grief I suffer silently ; for thou knowest surely that my brother Noor ood Deen went out from among us, and we know not where he is. And he was my partner in the ministry, and the true source of his departure was his getting angry with me, for I was sitting and he with me and I conversed with him on the subject of wives, and children, and there was reason for his anger. So I swore to marry my daughter to the son of my brother on the day her mother gave her birth near upon nineteen years ago. Now at but a recent date I heard that my brother had married the daughter of the vuzeer of the tribes of Bussorah, and that there came of her a son, and I will not marry my daughter save to him out of affection for my brother. And I took the date of my marriage, and the pregnancy of my wife, and her bearing this girl, and she is set down to the name of the son of her uncle. Now damsels for our lord the sooltan be very many.’ So when the sooltan heard the words of the vuzeer, he was angry with exceeding wrath, and he said, ‘ Shall my like ask a girl in marriage of thy like, that thou should’st refuse her, and put me off with a cold excuse ? By the life of my head, I will not marry her save to the least of my servants in spite of the nose of thee !’ Now there was in the king’s house a groom, a very hunchback, with a hunch before and a hunch behind. And the sooltan ordered him to be brought, and wrote his marriage contract with the daughter of the vuzeer by compulsion, and ordered that he should send her on this very night, and that there should be a [107]marriage procession got up for him. Now when I left him there was he amidst the servants of the sooltan, and they lighting torches about him, and waiting for him at the door of the baths; but for the daughter of the vuzeer she is sitting crying amidst her nurses, and her tirewomen, and she is fittest among mankind for this youth. Now they have despatched to tell her father, that he should bring her into her husband's presence, and never have I seen an uglier being than this hunchback, but for the damsel, sure she is fairer even than this lad.'"—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Twenty-second Night,

She said, "They relate, oh! Mighty Monarch; that when the Jin narrated to the Jinneeyut how the king caused her wedding contract to be written with the hunchbacked groom, and how she was in excess of sorrow, and one could not find her like in comeliness save this youth, that the Jinneeyut said to him, 'Thou liest, for of a surety this youth is fairest of the people of the age.' And the Ufreet gave her the lie again, and said, 'Wullahy! my sister, surely the damsel is fairer than this youth, yet none could be matched with her but he, for surely they are like as kindred are to one another, and the children of an uncle: Oh! how is she lost upon this hunchback!' Then said the Jinneeyut to him, 'Let us get under him, and bear him off, and take him to the damsel of whom thou speakest, and let us see which one is the fairer of them.' And the Ufreet replied, 'To hear is to accede; these words are very fitting, and there could not be in this matter a proposal fairer than that thou hast said; I will carry him.' So then he carried him, and flew with him into the sky, and the Jinneeyut kept close by his side, vying with him in speed until he alighted with him at the city Bussorah, and he set him down at the traveller's hostel, and waked him. So he roused himself up from sleep, and found not himself at his father's tomb on the soil of Bussorah. Then looked he right and left, but found not where he was save at a city other than the city Bussorah; and he sought to cry out, but the Ufreet arrested him. And the Ufreet gave him rich raiment, and clothed him in it, and lighted a torch for him, and said to him, 'Know that I am one that love thee, and I, please God, mean to do something for thee: take now this torch, and go up to these baths, and mingle with the people, and give not over going on with them, until thou reachest the court where is the bridal; then go in front, and enter the courtyard, and stand in awe of no one, but just like as when thou camest in. Stand now at the right hand of the bridegroom, the hunchback, and for every one that comes to thee of the tirewomen, and singing girls, and nurses put thy hand in thy breastfold, and thou wilt find it filled with gold, Then take, and throw to them, and take no care, for thou shalt not thrust in thy hand without thou find it filled with gold. So give largesse to every one that comes to thee of a handful, and fear thou for nothing, but leave all to Him that made thee, for this is not of thy compassing, but by the order of the Almighty.' Now when Budur ood Deen Hussun heard these words from the Ufreet, he said to himself, 'Now, let's see what like is this damsel, and what is the cause of this kindness to thee.' So he went on, and lighted the torch, and went to the baths, and found there the hunchback mounted on a horse. Thus Budur ood Deen Hussun pushed in amid the people, and he was in that state and style of fair appearance that we have mentioned, with the cap and turban cloth, and an open robe woven with gold; and he still went forwards in his fine apparel, and every time the singing women stopped, and the people gave largesse he thrust down his hand into his breastfold and found it filled with gold; then took he, and threw it on the tambour the singing girl had by her, and filled the tambour with deenars.

Thus were the senses of the singing girls won over, and the people marvelled at his beauty, and his comeliness, and they ceased not to be after this fashion till they arrived at the house of the vuzeer. Now the chamberlains turned back the people, and forbade their entry, but the singing girls said, 'Wullahy, we will not go in unless this youth go in with us, for he has made us his by his largesse, and we will not make the bridal gay, save he be present.'[108] So with that they entered with him into the court of festival, and made him sit under the very eyes of the hunchbacked bridegroom, and all the women of the lords, and ministers sat in a row, and the chamberlains in two lines, and every lady had with her a massy waxen taper lighted, sitting close covered with her wrapping veil, and these were set in rows to the right and left from beneath the high seat for the bride to the upper end of the hall which was destined for the company that went forth with the marriage procession. Now when the women looked on Budur ood Deen Hussun, and all the beauty that was his, and his comeliness, and his face that glistened like the new moon, then the women clustered near him, and the singing girls said to the women that were present, 'Know that this pretty fellow crossed not our hands save with the red gold; then be not chary to do him service, and grant him all that he may ask.' So said they; and then grew hotter still the press of women with their tapers, and they looked on him, and doated on his beauty, and every one among them had been well pleased to pass with him an hour, or a year; and they even drew aside what hung before their faces, so had they lost their hearts, and they said, 'Happiness were her's that had this youth to herself.' So they called out against the hunchbacked groom, and him that was the cause of his being married to this fair girl, and ever while they blessed Budur ood Deen Hussun, they cursed that hunchbacked fellow. Then the singing girls beat their tabrets, and danced together merrily, and the tirewomen met them, and the daughter of the vuzeer among them, and they had dressed her fairly, and perfumed her, and adorned her hair, and scented her, and clad her in jewels, and striped rich raiment like the apparel of the Khosroe kings. And over the whole of what was on her a robe woven in with red gold, and on it figures of wild beasts, and birds, and it was hung loosely on her over her wearing clothes, and they had twisted a Yemen necklace on her worth thousands, and laid on her of every sort of jewel the like of which the Toobbuh[109] never could collect, nor Kaisar either. And the bride was as the full moon when at the fullest on the fourteenth night, and when she came out she was even as a Hooree. Praise be to Him that created her in such beauty ! And the women surrounded her, clustering like the stars, and she amidst them like the moon when she emerges bright beneath the cloud. Now Budur ood Deen Hussun, the Bussorite, was sitting, and the people looking upon him ; and the bride swayed gracefully, and came forward, and walked with undulating steps, and the hunchbacked groom stood up to her, to meet her, but she turned aside from him, and went about until she stood before Hussun, the son of her uncle ; and the people laughed. Now when they saw her walk gracefully near Budur ood Deen Hussun, the people clamoured, and the singing women shouted ; so he put down his hand into his breastfold, and took a handful, and cast it on the tambours of the singing girls ; and they rejoiced, and said, 'Oh ! how we wish that this bride were for thee !' And upon this all of them smiled, and gathered round him like the eye-ball round the pupil, and the hunchbacked groom remained alone, looking like an ape. And every time they lighted torches for him, he could make no return, and the very power to speak remained not by him, so he was sitting in darkness, and looking at nought but himself ; but Budur ood Deen Hussun—sure were there before him tapers in the hand of the whole company. Now when Hussun looked upon the bridegroom sitting alone in the dark, and looked upon himself, and all these people crowded close to him, and these lighted tapers, he was bewildered, and he marvelled much. But when Budur ood Deen Hussun looked upon the daughter of his uncle, he rejoiced, and longed to greet her, and gazed intently on her face, resplendent, radiant with light, and her pure white forehead; and on her was that suit of raiment of rich scarlet satin. So the tirewomen displayed her in the first bridal dress, and Hussun took a glimpse of her: and she amazed him, and she walked swimmingly with captivating grace, and caused the very senses of the women, and the men to forsake them, for she was even as the poet Mifzal, said of her in verse;—

'In kirtle coloured of the grenadine
She showed, a sun mid'st branches like her figure,
Mid sand hills like her hips. She made me drink
The winy dew that mantled on her cheek,
And thus my fiercely burning flame was quenched.'

And they changed that dress, and apparelled her in a robe of blue; then rose she like the full moon when it shines brightest, with her coal black hair, and cheeks of the anemone, and teeth still shown in smiles, and bosom firmly rounded, and taper was she of hand and foot and of where the bracelet sits. And they displayed her in the second bridal dress, and she was as the masters of sublime conceptions said of her;—

'She came apparelled in a vest of blue,
That mocked the skies, and shamed their azure hue:
I thought thus clad she burst upon my sight,
Like summer moonshine on a wintry night.'

(So goes the tale.) Then altered they that suit for a suit other than it, and veiled her in the luxuriance of her hair, and drew across her face her forelocks, dark and long; and their blackness, and their length made one despise the thickest murkiness of darkest nights, and she shot through all hearts with the darts of her bewitching eye, And they displayed her in the third bridal dress, as said of her he that spoke the verse ;—

'Her cheek concealed,
But half revealed
Beneath the coal black hair,
Might teem the while
With many a wile,
But all hid darkling there.

'Is't thus' said I,
'The morning sky
In night thou seeks't to shroud ?'
'Nay', she replied,
I do but hide,
The moon behind a cloud.'

Then displayed they her in the fourth bridal dress, and she came forward like the rising sun, and walked swimmingly with captivating grace, and moved with supple ease like the fawns of the antelope, and smote all hearts with arrows from the corner of her eyelids, as the describer of her graces said of her in verse ;—

'The sun of beauty midst man's race
In her was seen confessed ;
Shame decked those charms with modest grace
To which art gave a zest.
And e'en the golden orb of day
Curtained by clouds hath hid away,
E'er since he saw the sunny ray
In which her face is dressed.'

(So goes the tale.) And she came up in the fifth bridal dress, even like the girl that is our dearest friend ; she was like a rod of the benzoin tree, or an antelope of the thirsty desert, and she let down her snaky locks, and called up her wondrous powers to charm, and made her figure quiver as she went, as was said of her, and as one described her in verse ;—

'In figure featly formed, with taper waist
As on the fourteenth night the full horned moon,
Beams she in ripe perfection.
A beauty centered in her eye's dark orb
Could do mankind to death—the ruby stone
Has lent her cheek it's redness.

Below her hip hang down her swart thick locks:
But ah ! beware the serpent when thou gazest
Upon those snake-like tresses :
For kindness hath she wholly put away,
And 'neath her seeming softness lies a heart
More hard than granite boulders.
From the fringed curtain of her half closed eye
She speeds the dart that hits, and misses not,
E'en though it were far distant.
  So ! when embracing her I seek to circle
  My hand about her neck, her bust repels me
  Firm in its rich redundance.
  Oh ! sure her loveliness outdoes the beauty
  Of every fair ! her graces put to shame
  The waving bough wind-shaken !'

(So goes the tale.) Then displayed they her in the sixth bridal dress in a dress of green, and she shamed in her straightness the blade of standing wheat, and she surpassed in her loveliness the beauteous of all earth's quarters, and was fairer in the radiance of her face than the bright beams of a full moon, and she obtained of comeliness all she desired in the way of beauty, and she outdid the bending branches in her gentle motion, and her flexile grace, and she broke men's hearts by the loveliness of her whole appearance, as some one said of her, and eulogised her in the verse ;—

'A maiden 'twas, the dresser's art had decked with cunning sleight;
The sun thou'd'st say had robbed her cheek, and shone with borrowed light.
She came to us apparelled fair in under vest of green,
Like as the ripe pomegranate hides beneath it's leafy screen :
And when we asked her what might be the name of that she wore,
She answered in a quaint reply that double meaning bore :
'The desert's heart we penetrate in such apparel dressed,
And *Pierce-heart* therefore is the name by which we call the vest.''

Then they displayed her in the seventh bridal dress, a color between saffron and dark yellow, as some one said of her, and praised her ;—

'In saffron tint she walked bedight,
In sandal red, and yellow bright,
Pale amber, musky grey :
'Up, up in haste !'. the young man cries ;
Ah ! slender waist ! she cannot rise,
Nor skills to get away
With heavy hips that say, 'Sit still,'
And make her linger 'gainst her will.
Thus when I would our union press,
'Come quickly,' says her loveliness,
Her coyness mutters, 'Nay.'

But for the bride, surely when she opened her eyes she said, 'God help me, ! make this man, my husband, and keep me from this hunchbacked groom.' So they went and displayed the bride in the last of the seven dresses to Budur ood Deen Hussun, the Bussorite, and the hunchbacked groom was sitting alone ; and when they made an end of that they signed dismissal[110] to the people as a signal for departure ; then went forth every one that was at the festival of the women, and the youths, and there remained not behind any save Budur ood Deen Hussun, and the hunchbacked groom. So the tirewomen took the bride in, that they might change her jewels, and her garments, and prepare her for the bridegroom. Now upon this the hunchbacked groom stepped up to Budur ood Deen Hussun, and said, 'My master, thou hast been as a friend to us this night, and has overpowered us with thy courtesies : stay not therefore now, but go thy way.' And he answered, 'In God's name so let it be,' And he arose and went forth by the gate. Then met him the Ufreet, and said to him, 'Hold, Oh ! Budur ood Deen ; now when the bridegroom has gone out to the house of ease, do thou go in, and loiter not, but seat thyself in the alcove. So when the bride has come before thee, say to her, 'I am thy spouse ; and the king of a surety has devised this artifice fearing for thee the evil eye,[111] and this fellow whom thou sees't, is but a groom among our stablemen :' then go thou to her, and uncover her face, for as for us, shame truly hath possessed us at this matter.' Now meanwhile Budur ood Deen Hussun was talking with the Ufreet, behold ! the groom went forth, and entered the house of ease, and sat there. Then came up to him the Ufreet out of the cistern in which the water was, in the likeness of a mouse, and said like a mouse 'Zeek.' Then said the hunchback, 'What ails thee ?' And the mouse grew larger, till it became a cat, and said like a cat, 'Meea, meea,' and grew larger until it became a dog, and said, 'Wow, wow.' Now when the groom saw that, he grew frightened, and said, 'Get out, thou unlucky beast !' But the dog grew larger, and swelled until it became an ass, and it brayed, and yelled in his face, 'Uhâk, uhâk.' So he was much perturbed and said, 'Come join me, oh ! people of the house !' And lo ! the ass grew larger, and became even as big as, and like a buffalo, and filled the place before him, and spoke with the words of the race of Adam, and said, 'Shame on thee, oh ! hunchback ! oh ! filthiest fellow !' And the groom sat there in a sorry pickle, and his teeth close fast one to the other : then said to him the Ufreet, 'The world then is too narrow for thee, and thou findest not one to marry save my mistress ?' And he was silent. So the Ufreet said, 'Return an answer, for if not, I will make thee mould thy dwelling place.' So he replied, 'Wullahy, there is no fault of mine, for truly they forced me to it, and I knew not that she had a buffalo for her lover ; but I ask pardon first of God, then of thee.' So said the Ufreet to him, 'I swear to thee, if thou goest forth at this time from this place, or say'st a word before the sun rises, I will slay thee : but when the sun is risen, go forth on what way thou willest, and return not to this house ever at all.' Then the Ufreet seized the hunchbacked groom, and set his head at the opening of the cesspool, and turned it down, and put his feet upwards and said to him, 'I leave thee here; I shall watch thee till the rising of the sun.' Now this was what befel in the story of the hunchback, but for what was as to the story of Budur ood Deen Hussun, the Bussorite, surely he left the hunchback and the Ufreet by themselves jangling, and went into the house, and sat in the midst of the alcove; and behold! the bride came to it, and with her an old woman, and she stood at the door of the building and said, 'Oh! thou father of comely forms, arise, take God's gift to thee.' So the old woman turned away, and the bride entered the inner part of the alcove, and her name was Sitt ool Hussun. Now her heart was broken, and she said, 'Wullahy, I will not give him room by me of mine own accord, even were he to slay my soul.' Now when she entered the inner part of the alcove, she saw Budur ood Deen Hussun, and she said, 'My loved one, at this time were I free, surely had I said in my heart, I am thine, yet the hunchbacked groom hath a share in me.' And Budur ood Deen Hussun replied, 'What binds the groom to thee, and how happens he to be copartner with me in thee?' And she answered, 'Who is my husband, thou or he?' Budur ood Deen said, 'Oh! Sitt ool Hussun, we have not done this save for mere trickery to laugh at him; sure now sawest thou the tirewomen, and the singers, and thy people display thee to me, and truly thy father, hired him for ten deenars that he might avert the evil eye from us, and he is already gone.' Now when Sitt ool Hussun heard from Budur ood Deen these words she smiled, and rejoiced, and laughed a sweet laugh and said, 'Wullahy, thou hast quenched my fire of anguish, and now, Billahy! take me to thee, and clasp me to thy bosom.' Now Budur ood Deen arose, and took off his clothes, and the bag of gold which he had taken from the Jew in which were the thousand deenars, he rolled in his trowsers, and laid it beneath the skirt of the clothes put off, and he took off his turban, and laid it upon the settle, and remained in his rich under garment, and the under garment was laced with gold.—And he laid his hand beneath her head, and even thus did she, and these two embracing slept each clasping the other, as said of them the poet in these lines;—

'Go, visit her thou lovest, and regard not
The words detractors utter; envious churls
Can never favour love. Oh! sure the merciful
Ne'er made a thing more fair to look upon,
Than two fond lovers in each others arms,
Speaking their passion in a mute embrace.
When heart has turned to heart, the fools would part them
Strike idly on cold steel. So when thou'st found
One purely, wholly thine, accept her true heart,
And live for her alone. Oh! thou that blamest
The love-struck for their love, give o'er thy talk,
How can'st thou minister to a mind diseased?'[112]

This now was what befel in the matter of Budur ood Deen Hussun, and Sitt ool Hussun, the daughter of his uncle, but for what befel in the matter of the Ufreet, surely he said to the female Ufreet, 'Arise, and get in under the youth, and let us take him back to his place, for that the dawn may avise us of its coming and sure the time is near,' Upon that the female Ufreet came forward, and crept in under his garment skirt, and he sleeping; so she took him, and flew with him, and even he as he was in his under garment, and without upper clothes, and the female Ufreet gave not over flying with him, and the Ufreet vying with her in speed, and the dawn avised them that it was come in the middle of the way, and the Moouzzins called aloud the summons to the Asylum of Good. Then the Almighty commanded his angels to cast at the Ufreet a meteor of fire[113] so he was consumed but the female Ufreet was preserved; and she descended with Budur ood Deen at the place where the meteor smote the Ufreet, and did not go back with him to Bussorah fearing for his sake. And it so was by the order of God's decree that they arrived at Damascus of Syria, and the female Ufreet laid him down at a gate of the city portals, and flew away. Now when the day arose, and the gates of the city opened, and the people came out, then saw they a fair youth in an under garment, and a head band, stripped of all other raiment, and he in the heaviest of lethargy drowned in sleep. So when the people saw him, they said, 'Oh! fortune, some one was with this fellow the night long, but oh! it had been better for him to wait until he put on his needful garments.' And said another, 'Poor wretch? but within this short time has he gone out of the wine house, for some matter or other of his own, and then drunkenness hath got the better of him, and he has forgotten the place he was making for, even until he reached the gate of the city, and has found himself shut out, and has gone to sleep here.' So the people made guesses about him in their talking, and behold! the wind blew upon Budur ood Deen, and raised his garment skirt upon his body, and his person appeared from under it, and his wounded hip, and his legs, and thighs, like crystal. Then said the people, 'Wullahy! good!' And Budur ood Deen roused himself, and found himself, at a city gate, and people standing at it. So he marvelled, and said, 'Where am I? oh! good people all, what now is the reason of your being gathered here, and what have I had to do with you?' So they replied, 'We saw you about the morning call for prayers lying here sleeping, and we know of nought else than this; where now were you sleeping this night?' And Budur ood Deen Hussun answered, 'Wullahy! good people all, I was sleeping this night in Cairo.' So one said, 'You have been eating the hemp drug.'[114] And another of them said, 'Are you a madman? you go to rest in Cairo, and wake in the morning sleeping at the city Damascus!' So he answered them, 'Wullahy, oh! good people all of ye, I tell ye no lie at all, for I was the best part of yesterday at night in the countries of Ægypt, and in the noon of yesterday was I at Bussorah.' And one of them said 'Good indeed,' And another said, 'This youth is mad,' And they clapped at him with their hands;

and the people talked one with the other, and said, ''Tis pity on his youth, Wullahy! there is no doubt at all as to his madness.' So then they said to him, 'Settle your thoughts, and return to your senses.' Then replied Budur ood Deen Hussun, 'I was yesterday a bridegroom in the countries of Ægypt,' And they said, 'Surely thou hast been dreaming, and hast seen this that thou speakest of in a dream.' And Hussun was perturbed in spirit, and said 'This is not a dream, and I saw it not in the fancyings of sleep, for verily I speak truth, and they showed me the bride before me, and there was a third person, the hunchback, sitting by. Wullahy, my brother, this is no dream, and if it were a dream, where is the bag of gold I had with me, and where is my turban cloth, and my mantle, and my raiment?' So he arose, and entered the city, and threaded its squares, and streets, and the people flocked in crowds to him, and jeered him. So he entered a cook's shop: and that cook was a man that had been one who harrassed others, that is a robber: but the Almighty caused him to repent and desist from robbery, and he opened a cook's shop. Now the people of Damascus every one of them stood in fear of him, and of the excess of his evil deeds. Now when the people saw the youth that he had entered the cook's shop, they stood aside, and were afraid of him. And when the cook looked upon Budur ood Deen Hussun, and saw his beauty, and his comeliness, a kindly feeling rose in his heart, and he said, 'Whence art thou, oh! young man? Tell me now the story, for surely thou art dearer to me than my soul.' So he told what had passed from the beginning to the end, and the cook said to him, 'Oh! my master, Budur ood Deen, know that this matter is right wondrous, and the story strange: yet oh! my son, conceal what hath befallen thee, until God relieve thee of what ill is thine; and abide with me in this place. Surely now I have no son, and I mean to take thee as my son.' So Budur ood Deen replied to him, 'Even so; I consent:' So upon that the cook went down into the market, and bought for Budur ood Deen a silken dress of excellent quality, and clothed him in it, and set his face to go, and he with him to the kazee, and declared in his own person that he was his son,[115] and Budur ood Deen Hussun was declared in the city Damascus to be the son of the cook, and he sat with him in the shop amassing money, and his way of life was settled after this fashion in the cook's house. This now was what befel in the matter of Budur ood Deen Hussun, and what came to pass with him, but for what befel in the matter of Sitt ool Hussun the daughter of his uncle, surely when the morning rose, and she roused from sleep she found not Budur ood Deen Hussun. So she supposed that he had gone out for a while, and she sat expecting to see him in a moment. And behold her father had come in, and he was all disconsolate at what had come to pass with him through the sooltan, and how he had treated him harshly, and married his daughter by force with one of his household servants, and he too a mere groom, a hunchback, and he said in his soul, 'I will slay this daughter of mine if she has made room by her for this accursed fellow of her own accord.' So he went on till he reached the alcove, and knocked at the door, and said, 'Oh! Sitt ool Hussun!' And she answered him, 'Here I am! oh! my lord,' And she came out, and she was dancing with joy, and she kissed the earth; and her face was even brighter, and more comely for her having lain on the neck of that delicate young fellow. Now when her father saw her, and she too in this state, he said to her, 'Oh accursed girl, art thou rejoicing because of this groom?' So when Sitt ool Hussun heard the words of her father, she smiled, and said, 'Billahy! enough of what passed yesterday, when the people laughed at me, and exposed me to that groom, who is not worth the paring of my husband's nail! Wullahy! I have never rested my life long a night so sweet as yesternight; so do not mock me, and mention not that hunchback to me.' Now when her father heard her words, he was wholly possessed with fury, and his eye flashed, and he said to her! 'Shame to thee! are these the words with which thou tellest me that the hunchbacked groom rested with thee!' And she replied, 'As God is with thee, mention him not, Heaven's curse be on him! and make no jesting with me; for the groom was but one hired for ten deenars, and he took his wages, and went his way; and I went and entered the alcove, and saw my spouse sitting there, after they had displayed me to him, and he crossed their hand with red gold until the poor folks that were present sung for joy: and I have rested in the bosom of my buxom husband, the lord of the black eyes, and the eye-brows joined in one.' Now when her father heard these words the light became darkness before his face, and he said to her, 'Thou shameless girl! What is this that thou tellest me? where are thy senses?' And she answered him, 'Oh! my father, thou hast broken my heart; let it satisfy thee that thou hast been hard upon me; for this my husband, he who uncovered my face, has but gone out for a while, and surely wilt thou get information from him.' So her father arose, and he was in much marvel, and he entered the privy house, and there found he the hunchbacked groom with his head turned down, on the cess-pool, and his feet upwards; then was the vuzeer confounded at seeing him, and he cried, 'This is none other than the very he, the hunchback!' and he said to him, 'Oh hunchback!' And he answered with a grunting noise[116] '*Tughroom, tughroom*,' For the hunchback supposed that no one spoke to him save the Ufreet. So the vuzeer shouted to him, and said, 'Speak plain, if not, I will cut thy head off with this sword.' And upon that the hunchback said, 'Wullahy, oh! chief of the Ufreets, ever since thou didst put me in this place, I have not lifted my head; so as God is with thee treat me kindly.' Now when the vuzeer heard the words of the hunchback, he said to him, 'What sayest thou? I am the father of the bride, and I am no Ufreet.' And he answered, 'I have enough of thee! thou hast come to take my life; go now the way thou willest, before he comes to thee who did this thing to me; for you could not marry me save to the mistress of a buffalo, and the mistress of Ufreets. Now curse upon my marriage with her, and curse him that was the cause of it.' "—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Twenty-third Night,

She said "They relate; Oh mighty King, that the hunchbacked groom was talking with the vuzeer, the father of the bride, and saying 'Heaven curse him was the cause of it!' So said the vuzeer to him, 'Arise, and go forth from this place.' And he replied, 'Am I mad that I should go with you without the order of the Ufreet? for he said to me, 'when the sun has risen, rise, and go the way thou willest;' now is the sun up, or no? for I cannot get up from my place here, without the sun be up.' So upon that the vuzeer said, 'Who brought thee to this place?' And he answered, 'Surely I came here yesternight and so! up came a mouse out of the midst of the water, and swelled, and became bigger, till it was as large as a buffalo, and spoke to me in words that entered this ear of mine; curse on the bride and he who married me to her!' So the vuzeer walked up to him and lifted him out of the cess-pool opening. So he went forth, and he running, and knew not for sure if the sun were indeed risen, ere he went up to the sooltan, and informed him of what had happened to him with the Ufreet. But for the vuzeer, the father of the bride, he truly entered the house, and he was mazed in spirit in the matter of his daughter. So he said, 'Oh my daughter explain the story to me' Then said she, 'Surely the bridegroom to whom they showed me yestereve, rested with me, and is my very husband; and yet if thou wilt not believe me, this is his turban cloth, twisted on the settle, and his clothes beneath the bed carpet, and something folded in it, and I know not what this is.' Now when her father heard these words he entered the alcove, and found the turban cloth of Budur ood Deen Hussun, his brother's son, and instantly he took it in his hand, and twisted it, and said, 'This is the turban worn by vuzeers, for it is Mousul stuff.' Then looked he, at the packet, which was tied up in his cap, and he took, and unclosed it, and he took up the clothes, and found the bag, in which were the thousand deenars, and opened it: then found he in it a written paper, and he read it, and found it was the sale receipt of the Jew, and the name Budur ood Deen Hussun son of Noor ood Deen Ullee, the Ægyptian, and found too the thousand deenars. Now when Shums ood Deen read the paper, he cried with a loud cry, and fell in a swoon upon it. But when he recovered, and understood the gist of the matter, he marvelled, and said 'There is no God but the God of the mighty over every thing.' And he said, 'Oh! my daughter knowest thou who it was uncovered thy face?' She answered 'No,' He said, 'Of a surety he is the son of my brother, and even he is son of thine uncle, and this thousand deenars is the dowry; Praise be to God! it is past my knowledge how this matter came about!' Then opened he the packet that was tied up, and found in it a written sheet of paper, and there was written on it a record in the hand of his brother Noor ood Deen, the Ægyptian, father of Budur ood Deen Hussun. Now when he saw the hand writing of his brother, he broke out, and repeated this verse;—

'The tracks that they have left I trace,
And pine for those are far away,
And water with my tears the place
Where late they made their stay.
And to that power, whose mandate stern
Hath doomed their absence hence I pray
To make me blessed in their return,
An 't were but for a day!'

So when he ceased repeating the verse, he read the packet, and found in it the date of his brother's marriage with the daughter of the vuzeer of Bussorah, and the date of the bridal, and the date of the birth of Budur ood Deen Hussun, and the record of his life even up to his dying day: So he marvelled much, and was agitated with gladsomeness, and compared what had come to pass to his brother with that had come to him, and found it like to like with his own marriage, and the marriage of the other exactly corresponding in date: and the bridals, and the birth of Budur ood Deen Hussun, and his daughter Sitt ool Hussun likewise correspondent. So he took the paper, and went up with it to the sooltan, and told him what had passed from first to last; and the king marvelled, and ordered that they should record this matter on the instant. Then remained the vuzeer in expectation to see his brother's son that day, and he came not; and a second day waited he and a third day, to the seventh day, but he fell in with no tidings of him. So he said, 'Wullahy, I will truly do a deed, such as none have ever done before me.' And he took ink, and pen, and drew upon paper a sketch plan of the whole house, to wit, for the outer chamber a separate division, this wise, and for such an inner room behind the curtain[117] a division that wise, and so on for all that was in the building: then he folded up the sketch, and ordered them to lift up Burdur ood Deen's garments, and took the turban cloth, and the turban cap, and took the trowsers, and the bag, and lifted them into his apartment, and locked them up with a padlock of iron, and sealed it until the son of his brother should arrive, even Hussun the Bussorite. But for the daughter of the vuzeer, sure her time of months was full, and she bore a son like the full moon, the image of his father in beauty, and perfection, and fair proportion, and comeliness. So they anointed his eyes with khol,[118] and gave him in charge to the nurses, and named him Ujeebun: and his day was as a month and his month a year. Now when his seventh year was passed, they gave him over to a doctor of law, and religion, and entrusted the boy to him to form him, and teach him to read, and improve his character. So he abode in the school till four years were passed, and he used to bully the boys of the school, and revile them, and say to them, 'Who among you is like me! I am the son of the vuzeer of Cairo!' So the lads arose and came together to complain to the learned doctor, of that hard usage they had from Ujeeb. And the doctor said to them 'Against to-morrow when he comes, I will tell you of a thing that you may say to him, will make him leave off coming to the school, and this it is:—When he comes to-morrow, sit ye down about him, and say some one of you, to some other, 'Wullahy! none shall play at this game with us, save he can tell us the name of his mother and his father, for whoso cannot let us know the name of his mother and his father, he truly is a son born unlawfully, and he shall not play with us.' Now when the morning dawned they came to the school, and Ujeeb was present: So the lads came round him, and said 'We will play at some game, but none shall play with us save he can tell the name of his mother and his father,' And all said, 'Wullahy! good!' So said one of them 'My name is Majid, and my mother is Alweeyah, and my father Izz ood Deen,' And another said like so he had, and another too, in the same until the turn came round to Ujeeb. And he said my name is Ujeeb, and my mother is Sitt ool Hussun, and my father Shums ood Deen, the vuzeer of Cairo, and they said to him, 'Wallahy! the vuzeer truly he is not your father.' Then Ujeeb answered them 'The vuzeer is my father in very deed,' So the lads laughed at him, and clapped their hands at him, and said, 'He does not know what father he has! get out from among us, for none shall play with us, save he that knows the name of his father.' And straightway the lads went away from about him and laughed him to scorn: so his chest tightened and he was nearly strangled with crying. Then said the doctor to him, 'Know that the vuzeer is thy grandfather, the father of thy mother, Sitt ool Hussun, and not thy father; but for thy father, neither dost thou know him, nor yet do we; for truly the sooltan married her to the hunchbacked groom, and the Jin came, and slept with her, and thou hast no father that one knows of. Keep not comparing thyself with the little ones of the school until thou knowest that thou hast a father, and save thou dost, so thou must remain a misbegot among them; for see'st thou not, a son born of wedlock knows his father, and thy grandfather is the vuzeer of Cairo, but for thy father we know him not, and we say indeed that thou hast none: so come to thy senses.' Now when he heard these words from the teacher, and the lads, and the reproach they put on him, he arose on the moment; and went in to his mother, Sitt ool Hussun, and complained to her, and he was crying, so that his crying choked his speech. Now when his mother heard his words, and his weeping, her heart burned as there were fire in it, and she said, 'What is it makes thee cry? tell me now thy story.' So Ujeeb related to her that he heard from the lads, and from the teacher saying, 'And who is he, Oh! my mother, that is my father?' She replied 'Thy father is the vuzeer of Cairo.' But he answered, 'Nay, thou tellest me a lie, for the vuzeer surely is father to thee, and not to me: who now is my father? if thou dost not tell me the very truth, I will in very deed kill myself with this dagger.' Now when his mother heard a mention of his father, she wept at the mention of the son of her uncle, and she remembered her of her bridal with Budur ood Deen Hussun, the Bussorite, and what came to pass with him, and she broke out repeating these verses;—

They grafted in my heart love's worst excess,
Then placed wide lands 'twixt me and that I loved;
And since they bouned to part my wild distress
Showed clearer still as less my patience proved.

Fast as they fled, so fled my joyousness;
Rest they foreswore, and could I rest unmoved?
Tears of mine eyes to part but bade ye flow,
While absence feeds the rivulet of woe!

How have I longed to see them but once more!
How toiled with grief, and bootless hope o'er wrought;
Their form lies pictured in my bosom's core
With love, desire, and dreamy passion fraught.
Close as a vest their memory still I wore,
While love enwrapped me in a robe of thought.
Long as they linger hence, so lastingly
Endures our love, past mortal constancy!'

Then wailed she, and shrieked aloud, and even thus her son also, and behold! the vuzeer came in to them; so when he saw their lamentation, his heart was consumed, and he said 'What maketh ye weep?' So she informed him of what had happened to her son with the little ones of the school, and he wept also: for he minded him of his brother, and what happened to him with him, and what befel his daughter, and how he understood not what was hidden in the matter. So on the instant arose the vuzeer, and proceeded till he went up to the hall of audience, and entered in to the king, and told the tale to him, and sought of him permission to travel to the East, and examine thecity Bussorah, and ask after the son of his brother: also sought he of the sooltan that he should write for him mandates to all lands, and all cities that in whatsoever place he should find his brother he might take him. Then wept he before the sooltan, so that his heart was melted, and he wrote mandates for him for all countries, and all towns: so the vuzeer rejoiced at that and prayed for blessings on the sooltan, and took leave of him: and on the instant went down and equipped him for the journey and took whatsoever was requisite for it, and his daughter and her child Ujeeb and travelled the first day, and the second day, and the third day, until he arrived at the city Damascus; and he found her rich in trees, and streams, as said of her the poet;

'When I had passed my day, and night
Within Damascus boundaries,
Old Time 'gan swear that he could ne'er
Forget a day, and night like this!
We slept; while watched night's guardian wing
Our lazy hours of deep repose,
And infant day in mantle grey
With smiling aspect cheerly rose.
Like orient pearls upon those boughs
Was deftly hung the morning dew,
That fell away in tiny spray,
Whene'er the gentle zephyr blew.
The small birds chaunted songs of praise,
Their psalter was the lake's broad tide,
The wind each note in ripples wrote,
And dappled clouds the points supplied.'

So the vuzeer alighted on a gravelly plain, and pitched his tent, and said to his servants, 'Take your ease here two days;' So the servants went into the city to supply their wants, this to buy, and this to sell, and this to go to the baths, and this to go into the mosque of the sons of Umeyah,[119] the like of which is not in the world: and Ujeeb went out, he and his own servant, and entered the city to amuse themselves, and the servant went behind Ujeeb, with a thick staff so heavy that if he should strike a camel with it the beast could not rise again. Now when the people of Damascus looked upon Ujeeb, and his stature, and his just proportion, and his fair form, and his comeliness, and he a youth, fresh in his loveliness, gentle in his winning graces, pleasanter than the western breeze, and more sweet than limpid waters to the thirsty, and one who by the medicine of his look might heal the sick, a great crowd gathered to see him pass and they gazed on him, and got before to look on him, and sat in his way until he came to them; and they fixed their eyes on him, until it happened by order of that was decreed that they hit upon the shop of Ujeeb's father Budur ood Deen Hussun. Now so it was his beard had grown, and his wits had come to maturity during the period of twelve years, and the cook[120] had died, and Budur ood Deen Hussun had taken his property, and his shop for that he had acknowledged before the kazees, and bearers of testimony that he was his son. Now it happened that very day that his son and the servant lighted on him, that he gazed on his son Ujeeb; and found in him excess of beauty: and his heart palpitated, and blood yearned to blood, and his very soul clove to him. Now so it was he had just dressed pomegranate grain[121] in sweet sauce, and Heaven implanted love impelled him; so he called to his son Ujeeb, and said, 'Oh! my master! oh! thou who art lord of my heart, and my affections, and to whom my heart hath cloven; what ails thee, that thou should'st not eat in my house, and mend my broken heart, and eat of my meat.' Then streamed his eyes with tears without his power to stop them for he thought on what had he been, and what he was at that moment. Now when Ujeeb heard the words of his father, his heart yearned to him, and he looked to the servant, and said to him, 'Sure now this cook—my heart yearns to him, and he is as one that has a son far distant from him; enter then into his house with us to mend his broken heart, and to taste his banquet, for perchance for that we do with him, may the Almighty unite us with our father.' Now when the servant heard the words of Ujeeb he said 'Wullahy! good indeed! thou the offspring of the vuzeer, and eat in a cook's shop! I indeed keep off the people from thee with this staff in fear lest they should even look upon thee; I cannot then suffer that thou should'st enter this shop at all.' So when Budur ood Deen Hussun heard the words of the servant, he marvelled, and turned to the servant, and his tears poured down his cheeks. Then said Ujeeb to the servant, 'Sure my heart loveth him!' But the serving man replied to him, 'Spare us such talk as this, and go not in.' Now upon that the father of Ujeeb, addressed the serving man, and said to him 'Oh! worthy Sir, how now;—wilt thou not ease my mind, and come in to me, oh! thou that art as it were a chesnut, dark, and yet its heart white! oh! thou of whom a certain poet spoke, and whom he praised!' So the servant laughed, and said 'How say'st thou? Come, Billahy! say and be brief! Then on the instant Budur ood Deen Hussun broke out extemporaneously, and began to repeat this verse;—

'If not master of manners, if else than discreet,
In the mansions of princes no trust could he take;
And then for the Hureem, oh! what servant more meet,
Whom Heaven's angels needs serve for his mere beauty's sake!'

Then marvelled the serving man at these words, and he took Ujeebun and went into the cook's shop. Then Budur ood Deen Hussun served up a great bowl of pomegranate grain and it was dressed with almond and sugar. So they ate, both of them. Then said to them Budur ood Deen Hussun, 'You have graced me with kindness, eat then with appetite, and good digestion.' Now Ujeebun said to his father 'Sit, eat with us, for perchance God may bring us too to meet him we long for.' So Budur ood Deen Hussun replied, 'Oh! my son, at thine age dost thou suffer at parting from those thou lovest?' And Ujeeb answered, 'Even so, oh! mine uncle,
122 my heart is consumed with separation from him who is dearest to me, and even he is my father: now have I come forth, I and my grandsire to search the cities for him; Oh: well away! and how I long to meet him.' And he wept with exceeding weeping, and his father too wept at his separation, and at seeing him weep, and he thought upon the being parted from dear friends, and spoke of his own distance from his father, and his mother: that the servant even pitied him: and they ate all of them till they were satisfied. Now after that they arose, and went out of the shop, of Budur ood Deen Hussun, and, he felt as though his soul was parted from him, and was gone with them. And he was not able to wait the

twinkling of an eye without them, and he locked up his shop and he followed them, and knew not that even this boy was his son. So he hurried in his walk until he came upon them before they had gone out of the great gate: then the eunuch turned about, and said to him, 'What ails thee?' And Budur ood Deen Hussun replied, 'When ye went down from my house, I felt as though my soul had gone with ye; and indeed I had business in the city without the gate, and purposed to accompany you until my matter in hand was ordered, and then to go.' Then was the eunuch angered, and said to Ujeeb, 'I was afraid of this; we ate a mouthful that though 'twas unlucky food, hath now become sacred, and forsooth this fellow follows us from place to place!' So Ujeeb turned about and came upon the cook just behind him; so he was very angry, and his face reddened; then said he to the servant 'Let him walk the way common alike to all Mooslims but when we go out to our tents, and find that he follows us, we will drive him away.' So he held his head down, and went on, and the servant after him; but Budur ood Deen Hussun followed them to the open plain, and they approached the tents; then turned they round and saw him following them; and Ujeeb was angry, and feared lest the eunuch should let his grandsire know what had happened, and he was quite possessed with indignation that one should say he had entered a cook's shop, and that the cook followed him. So he turned about, and found the man's eye fixed on his eye, and he too was a body reft of soul: then thought Ujeeb as he looked, that his eye was a treacherous eye, or that he was some lewd fellow: so his ire increased, and he took a stone; and struck his father with it: then fell Budur ood Deen Hussun thereat, and the blood streamed down his face, and then Ujeeb and the servant made for the tents. But as for Budur ood Deen Hussun, when he came to himself, he wiped off the blood, and rent a rag from his turban cloth, and bound his head, and reproached himself, and said, 'Surely I teased the lad: I shut my shop, and followed him until he imagined that I was some evil-minded fellow, So he went to his shop, and sold his meats, and still was longing to see his mother which was in Bussorah, and he wept for her, and broke out repeating ;—

'Ask not fortune to be just,
And then upbraid her as unkind,
Spare to blame her, spare to trust
She comes not of an honest kind.
Take whate'er for thee's designed,
And give unseen thy God his due ;
No doubt but there thou'lt truly find,
All justice, and all mercy too !'

So then Budur ood Deen Hussun set himself steadily to the selling of his meats ; but for the vuzeer his uncle, surely he halted at Damascus three days, and then decamped making for Emessa, and he entered the town, and he made enquiry on his way wheresoever he rested in his travel, until he arrived at Diyar Buke, and Mârideen, and Mousul, and left not off journeying on to the city Bussorah, and he entered it. Now when he had secured an abode in it, he went in to the Sooltan, and got a meeting with him ; then the Sooltan treated him with honour, and gave him a fair lodging, and questioned him as to the reason of his wayfaring ; so the vuzeer informed him of his history, and asked of his brother, the minister Noor ood Deen Ullee, and the sooltan compassioned him, and said to him, 'Oh ! good Sir, he was my vuzeer, and I still loved him exceedingly even for fifteen years, and he died, and left a son behind him, but he abode not here after his father's death save one single month, when he was wholly lost, and we could gain no tidings of him, unless indeed it were his mother that is among us, who was the daughter of mine ancient minister,' Now when the vuzeer Shums ood Deen heard these words, of the king, and the mother of his brother's son was well, he rejoiced, and said, 'Oh ! king, surely I desire much to meet with her.' So on the instant he gave him leave and he went in to find her in the house of his brother Noor ood Deen. Then he cast a glance on all around about it, and kissed the door steps, and thought upon his brother Noor ood Deen Ullee and how he died in a strange land; then wept he, and broke out saying;—

'I travelled through the land, my Leila's land,
And kissed the mute walls there on every hand.
T'was not the land my fond heart loved so well,
But her who in that land was wont to dwell.'

Then he entered through the gate into a very spacious vestibule, and a doorway strongly defended, built in with hard squared stone, inlaid with bits of sundry sorts of marble of all colors. Then went he round about the house, and looked upon it, and threw many a glance upon it, and he found the name of his brother Noor ood Deen written upon it in gold wash; then went he towards the name, and kissed it, and wept, and thought upon his separation, and burst out repeating these lines;—

'I prayed the sun to give me tidings of ye
Each time he rose, and when the lightning flashed
Asked of your whereabouts.
I lay me down, and in my restless sleep
Love made me turn, and toss, but 'mid my suffering
I plained me not of it.
Oh! my beloved! if time indeed be tedious,
What share of tediousness was doled to me
When I am absent from thee!
And though thou should'st consent to glad mine eyes
With sight of thee, how much more gladsome were it
To meet thee face to face?
Think not another could engage my thoughts;
E'en if my heart should try to love another,
The effort were in vain.'

So then he went forward until he came to the apartment of the wife of his brother, mother of Budur ood Deen Hussun, the Ægyptian; and she from the time of disappearance of her son had been continually employed in weeping and in wailing night and day. Now as years increased with her, she made for her son a tomb of marble in the midst of the courtyard, and used to weep for him night and day, sleeping not save in that tomb. So when the vuzeer arrived at her abiding place, he heard her low moaning, and stood behind the door; then heard he her address the sepulchre in verse, and say;—

'Tell me, by Heaven, thou sepulchre,
Why hath his beauty ceased to be,
And why is changed his fair aspect,
That was so sweet to see?
Thou art not Earth, thou sepulchre,
Nor art thou sky that I see here,
How then in thee do both bright moon,
And fresh green tree appear?

Now even while she was after this fashion, behold! the vuzeer Shums ood Deen had come in to her, and saluted her, and informed her that he was the brother of her husband, then told he her of what had come to pass and laid open the whole story to her, and how her son Budur ood Deen Hussun slept with his daughter a whole night long full ten years ago, and in the morning was sought, and found not, and 'How my daughter was pregnant by thy son, and bore a male child, and even he is with me, and surely he is thy son, and the son of thy son, born of my daughter.' Now when she heard the tidings of her son, and that he was living, and saw her brother-in-law, thereupon she stood up to him, and fell at his feet, and kissed them, and began reciting extemporaneously the verse;—

'Oh! Heaven! glad tidings greet me from his footsteps,
And he is come with news right sweet to list to!
If he were satisfied to take a gift,
Token of honour, I would cut in pieces
My heart, and give it him when he departs.'

So then the vuzeer sent a messenger after Ujeeb to bring him, and when he was come, his grandmother stood up, and fell on his neck, and wept. Then said to her Shums ood Deen, 'This is no time for weeping; this is the time to make thee ready, to travel with us into the land of Ægypt; it may be God's will to unite our company, and thine also with thy child the son of my brother.' And she replied 'To hear is to agree.' So at the very time arose she, and got together her baggage, and her treasures and her jewels, and made her ready on the moment; and the vuzeer Shums ood Deen went to the sooltan of Bussorah, and took leave of him, and the king sent with him presents, and rarities, for the sooltan of Cairo, and he journeyed from that very time, till he arrived at the city Damascus. Then lighted he as before, and pitched the tents, and said to one who was with him. 'We will halt at this city a se'nnight that we may purchase presents, and rare things for the sooltan.' Now Ujeeb too had come out; so he said to the eunuch, 'Oh! good fellow! I long for some amusement; come now with us that we may go down the street, and take note of Damascus, and see what has come to pass to that cook, whose meat we ate, and whose head we hurt: for he was then very courteous to us and now we should return the like to him.' And the eunuch answered 'To hear is to obey;' So Ujeebun went forth from the tents, he and the eunuch, and the power of kindred impelled him to his father, and forthwith they entered the city, and gave not over walking both of them until they reached the cook's shop. And they found him standing in the shop, and the time was about the afternoon, when his business made it fit that he should dress pomegranate grain. Now when these two came near to him, and Ujeeb saw him he went close to him, and perceived the mark of the blow with the stone upon his forehead; and he said to him, 'Peace be to thee. Oh! man of this house, know that my heart is with thee.' Now when Budur ood Deen looked upon him, his bowels yearned, and his heart beat fast, and he hung his head towards the ground, and sought to make his tongue give utterance in his mouth, but he could not. Then raised he his head towards his son humbly, like a suppliant, and began to speak in these verses ;—

'Though longing for my love I be,
Nor o'er my looks when her I see,
Nor o'er my tongue, I've mastery,
My wit's forgot.
In awe of her, and very dread
I stand abashed, and hang my head,
And whatsoe'er I would have said
I say it not.
E'en though whole records I might write
Telling the story of my slight,
I could not make, when she's in sight,
One letter dot.'

And then he said to them 'Mend now my broken heart, and eat of my meat; Wullahy! I cannot look upon you save my heart beats faster, and indeed I would not have followed you except I had been out of my mind;' And Ujeeb answered, 'Wullahy! you are too fond of us; when we ate in your house a mouthful, you stuck to us after it was done, and you sought to treat us disrespectfully: now we will not eat any eatable with you, save on condition, that you make oath that you will not go out after us, and will not follow us: and if not, we will not come back to you during this time we stay here; for we shall halt a se'nnight until my grandsire take certain presents for the king,' Then said Budur ood Deen Hussun 'Be this to you as you will,' And Ujeeb and the servant entered the shop, and he set before them a bowl of pomegranate grain. So Ujeeb said, 'Eat with us, for perchance God may for this be kindly to us.' Then Budur ood Deen Hussun rejoiced, and ate with them, and he was gazing fixedly on Ujeeb's face, for his very heart and bowels clove to him. Then said to him Ujeeb, 'Have I not said to you that you are a tiresome admirer? enough then of your long staring at my face.' Now when Budur ood Deen Hussun heard the words of his son he broke out saying:—

'Oh! thou, that hast some art men's hearts to tame,
Close veiled, deep hidden, noteless, and unseen,
Whose bright brow puts the lustrous moon to shame,
And speaks the radiance of morn's saffron sheen!
Thy beauty is a shrine[1 2 3] can ne'er decay,
In memory rarer still from age to age;
In thy cheek's fire, my heaven, I melt away,
And die of thirst thy nectar must assuage.'

So Budur ood Deen kept serving one time Ujeebun with the dainty, and another time serving the eunuch, and they ate, until they were satisfied. Then rose they, and rose also Hussun, the Bussorite, and poured water on their hands, and untied a napkin of silk from his middle to dry their hands on it, and sprinkled rose water upon it, from a jar was by him, and went forth out of the shop, and returned with a small jug of sherbut flavoured with rose water, scented with musk, and, set it before them, and said, 'Complete your kindness to me.' So Ujeeb took, and drank, and the servant took a draught; and they drank heartily, till their bellies were filled, and they were surfeited with a large meal beyond their wont; then they turned them about, and made haste in their going until they arrived at their tents; and Ujeeb went in to his grandam, mother of his father, Budur ood Deen Hussun; so she kissed him, and thought of her son, Budur ood Deen Hussun, and burst out and wept; then said she;—

'I still had hoped, I still had hoped
That we again might be united:
For life was tasteless grown to me,
When thou wert gone, and I was slighted.
By him, who probes one's secret thought!
By him, who made us as he listed!
I swear an oath, no love but thine,
Hath ever in this heart existed!

Then said she to Ujeeb, 'Oh! my son, where wast thou?' He answered 'In the city Damascus.' So upon that she arose, and set before him a bowl of pomegranate grain, and it was too little sweetened, and she said to the servant, 'Sit down with thy master.' Then said the servant in his soul, 'Wullahy; we have no mind to eat;' And the servant sat down. But as for Ujeeb, sure now when he sat down his belly was filled with what he had eaten, and drunken, but he took a mouthful of bread, and dipped it in the pomegranate grain, and ate. Then found he it too little sweetened, for indeed he was satiated with meat, and he said, 'Foh! whence comes this coarse-made dish?' Then replied his grandam, 'Oh my son, thou findest fault with my cookery, for I dressed it, and no one can cook it savourily as I can save thy father, Budur ood Deen Hussun.' And Ujeeb answerd, 'Wullahy! Oh! lady, surely this your cookery is coarse: we but within this hour saw in the city a cook can dress pomegranate grain, the very smell opens its way to the heart; and sure for his dish, it makes one long to eat, but for your dish, compared to it, truly it comes not up to it by a little, no, nor by a great deal.' Now when his grandam heard his words, she became wrath with exceeding rage, and she looked to the servant"—And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Twenty-fourth Night,

She said; 'They relate Oh! mighty King, that Ujeeb's grandam when she heard his words, became wrath, and looked to the servant, and said to him, 'Shame on thee! thou spoilest my child in that thou goest with him into the victualler's shops!' So the eunuch feared, and denied it, and said, 'We did not go into the shop, but passed along on the pathway.' Then said Ujeeb, 'Wullahy! but we did go in, and ate, and it was better than your dish!' And his grandam arose, and informed her husband's brother, and incensed him against the servant; so the servant was brought into presence before the vuzeer, and he said to him 'Didst thou go with my child into a victualler's shop?' And the servant was afeard, and said, 'We went not in.' But Ujeeb said, 'We did go in, and ate of pomegranate grain till we surfeited, and the cook gave us water to drink, mixed with snow and sugar.' Then the vuzeer waxed more exceeding angry, with the servant, and questioned him; but he denied; then said to him the vuzeer, 'If your words be true then sit down and eat before us.' So upon that the servant stepped forward, and sought to eat but he could not, and he rejected the mouthful, and said, 'Oh! my master, surely I am surfeited since yesterday.' Then was the vuzeer well assured that he had eaten at the cook's, and he ordered the slaves to throw him down; and they cast him down, and laid on him with right sore stripes; so he roared for help, and said 'Oh! my master, smite me not, and I will tell thee the truth.' So he stopped the beating him, and said, 'Speak out with the truth;' And he replied 'Know that we did go into the cook's shop, and he was dressing pomegranate grain; so he put down of it before us, Wullahy! never ate I in my life its like, nor tasted coarser than this which is before us.' Then the mother of Budur ood Deen Hussun, grew very angry, and said, 'There is no help but that you go to this cook, and bring me a bowl of pomegranate grain from that which is in his shop, and show it to your master, that he may say which of them is most savoury, and best,' And the servant replied, 'Even so.' So on the instant she gave him a bowl, and a half deenar, and the servant passed on until he reached the shop, and said to the cook, 'I have pledged myself for a dish of thine, in the house of my master, for they also have there pomegranate grain; so give us this half deenar's worth and take pains; for I have eaten a right sore drubbing for your cookery.' And Budur ood Deen Hussun laughed, and said, 'Wullahy; for this dish there is not one makes it well save I, and my mother, and she at this time is in far distant lands.' So he lifted the bowl up to fill it, and then he took it, and[124] sealed it up with musk, and rose water; and the servant took it, and hastened on with it, till he reached them again: Now the mother of Hussun took it, and tasted it, and perceived its fine flavour, and the excellence of its cookery; then knew she who had dressed it, and she screamed, and then fell by it swooning. Then was the vuzeer startled, and he sprinkled on her rose-water, and after a time she recovered; and said, 'If my son be in the world, then none dressed this pomegranate grain but he, and even he is my son Budur ood Deen Hussun, there is no doubt of it, nor yet mistake; for indeed this dish none other could dress it, than he, save I, for I truly taught him to dress it. 'Now when the vuzeer heard her words, he rejoiced with exceeding joy, and said,' Oh! how I long for a sight of the son of my brother! See'st thou the days of our being united with him, are now at hand, and we sought not this union, save through God Almighty.' So then the vuzeer arose at that time, and very moment, and went forth to the men who were with him, and said 'Go twenty men of you to the cook's shop, and demolish it, and bind him with his turban, and drag him away angrily to me without injury being done to him;' And they replied 'Even so.' So then the vuzeer rode off on the instant to the house of justice, and foregathered with the viceroy[125] of Damascus, and displayed to him the written orders, which he had with him from the sooltan; so he lifted them to his head, after examining them, and said, 'Where, and who is your debtor?' The vuzeer replied, 'A man that is a cook,' Then on the instant he ordered his apparitors that they should go to the shop; so they went and found it demolished, and every thing in it broken; for indeed when he the vuzeer turned his face to the house of justice, his party did as he ordered them. Then sat they waiting to see, when the vuzeer should leave the house of justice, and Budur ood Deen Hussun kept saying, 'Come now! what they can see in pomegranate grain, that it should come to this pass!' Now when the vuzeer came to them from the viceroy of Damascus' house, the viceroy had both given him leave to take his debtor, and to travel thence with him: so when he entered the tents, he asked for the cook. Then brought they him into presence bound with his turban cloth, and when Budur ood Deen Hussun saw his uncle, he wept with exceeding weeping, and said, 'Oh! my master! what is my crime before thee?' And he answered him 'Art thou he that dressed pomegranate grain?' He replied, 'Even so; and you find in it something that merited a blow on the neck?' Then said the vuzeer, 'That is better, and less than thy recompense,' And he answered, 'Oh! my master, will you not inform me of my fault?' And the vuzeer replied, 'Yes, even this instant.' So then the vuzeer shouted to the slave, and said, 'Bring the camels,' And they took Budur ood Deen Hussun with them, and made him get into a chest, and put a padlock on it, and they went on, and gave not over journeying till the night. Then set they down the loads, and ate some food, and made Budur ood Deen Hussun come out to make him eat, and put him back into the chest, and gave not over after this fashion until they reached Kumorut. Then made they Budur ood Deen Hussun come out of the box, and the vuzeer said to him, 'Art thou he that dressed pomegranate grain?' He replied, 'My master, even so.' And the vuzeer, said 'Fetter him.' So they fettered him, and put him back into the chest, and fared on till they reached Ægypt, and had lighted at Zubdaneeyut. Then the vuzeer gave order to take Budur ood Deen Hussun out of the chest, and then bring before him, a carpenter, and he said to him, 'Make for this fellow a gallows of wood.' Then said Budur ood Deen Hussun, 'And what would you make of that?' And he replied, 'I will hang thee to it, and lash thee to the gallows; and then take thee the whole city round.' And he rejoined, 'For what thing would you do to me after this fashion?' So the vuzeer replied, 'For thy villanous cookery of pomegranate grain—how thou did'st dress it, and it wanting pepper!' And he said, 'And for that it had too little pepper, you do to me all this! is not my confinement enough for thee; and that every day they give me to eat but one meal? But the vuzeer replied, 'Too little pepper! too little pepper; and there is no expiation for this save thy death!' Then Budur ood Deen Hussun marvelled, and mourned for his life; and the vuzeer said to him 'On what ponderest thou?' So he answered him, 'On bald wits, which are even like your wit; for if you had sense in you, you could not do to me this deed.' And the vuzeer said, 'It is incumbent on me to punish thee, that thou mayest not turn to do its like again.' Then said Budur ood Deen Hussun, 'Surely the matter in which my fault lies, is a less crime than that thou dost to me;' But he answered him, 'There is no help for thy hanging.' All this was so, and the carpenter meanwhile was shaping the wood, and even he Budur ood Deen looking on, and they ceased not after this fashion until the night came on: then his uncle took him, and cast him into the chest, and said 'On the morrow shall the matter be,' And he waited for him till he was asleep. Then arose he, and carried the chest, and mounted, and set it before him, and entered the city, and went on until he came unto his own house. Then said he to his daughter Sitt ool Hussun, 'Thanks be to God, who hath united us with the son of thine uncle! arise now, dispose the house like as its ordering was on the night of the bridal,' So they arose, they lit the candles; and the vuzeer got out the figured sketch, which was drawn by him of the then ordering of the house, and they arranged every thing in its place, so that truly the looker on, when he should see this, would have no doubt that this were a night of wedding show by its look. Then the vuzeer gave order that they should set down Budur ood Deen Hussun's turban in its place, like as if he put it down with his own hand, and in like manner the trowsers, and the bag which was beneath the coverlet. Now the vuzeer ordered his daughter, that she should 'tire herself like as she did the night of the bridal in the private chamber, and he said to her, 'When the son of thine uncle comes in to thee, say to him, 'I have waited long for thee, whilst thou wentest out;' and suffer him to lie by thee, and engage in converse with him until day when we will explain to him this history.' So then the vuzeer made them take Budur ood Deen Hussun out of the chest, after the fetters were loosed from his feet; and he stripped off all that was on him save his sleeping shirt, so that he was nearly naked. All this was so, and he sleeping on, without being conscious of aught: then by order of that which was decreed Budur ood Deen Hussun turned him about rousing from sleep, and found himself in a lighted chamber. So said he to himself, 'I am dreaming some confused dream.' And Budur ood Deen Hussun arose, and went on a little to a folding door, and he looked, and lo! he was in the house in which the bride was shown to him! there was the alcove also and the settle,[126] and he saw his turban and his needful garments! Now when he saw this, he stared wide, and kept stepping out with one foot, and shifting it for the other, and he said, 'Am I sleeping or waking?' And he kept rubbing his eyes, and saying, for indeed he was much astounded, 'Wullahy! verily this is the place of the bride that was shown me! where am I then? for surely I was but now in a chest!' So meanwhile he was talking with himself, lo! Sitt ool Hussun lifted the curtain of the alcove, and said to him, 'Oh my master, wilt thou not come in? Sure thou hast delayed long.' Now when he heard her words, and looked upon her face, he laughed, and said, 'Indeed, indeed, I am dreaming some confused dream,' so he went in, and paused, and pondered on what had come to pass to him, and was bewildered in his own matters, and his story became still more obscure to him when he saw his turban cloth, and his trowsers and the bag in which were the thousand deenars, and he said, ‘ God knows if indeed I be dreaming, a wild dream !’ Now upon that, said to him Sitt ool Hussun ‘ Sir, thou marvellest, and starest strangely.’ Then said she, ‘ So wert thou not the first part of the night :’ Then laughed he, and said, ‘ How long is it I have been absent from thee ?’ and she answered him, ‘ Blessing on thee ! God's holy name be with thee ! thou wert but just gone out for something that thou wanted'st and now returned ; what hast thou lost thy wits ?’ Now when Budur ood Deen Hussun heard that, he laughed, and said ‘ Say'st thou true, but when I went out from thee I forgot myself awhile in the water-house, and dreamed that I was a cook at Damascus, and abode there ten years, and it was as though a little boy came to me, and he was of the sons of the great, and with him a servant :’ And then Budur ood Deen Hussun rubbed his hand over his forehead, and perceived the mark of the blow upon it, so he said ‘ Wullahy ! Oh ! lady, it was very truth, for indeed he smote me on my forehead, and broke my head ; so it was in waking hours.’ Then he said, ‘ Perhaps in the time that thou, and I were sleeping, I saw him in my sleep, and saw too as though I were travelling to Damascus without my turban, and without my trowsers, and made myself a cook there.’ Then he stared awhile, and said ‘ Wullahy ; I indeed see as it were that I dressed pomegranate grain, and the pepper in it was too little ! Wullahy ! it was not as though I slept in the water-house, and saw the whole of this in sleep.’ Then said Sitt ool Hussun to him, ‘ God be with thee, and what sawest thou more than that ?’ And he related all to her ; and after that said Budur ood Deen Hussun, ‘ Wullahy ! If I had not waked they would have nailed me to a wooden gallows !’ And she asked ‘ For what cause ?’ So he replied ‘ For the too little pepper in pomegranate grain, and of a surety they destroyed my shop, and broke my property, and put me down into a chest, and brought the carpenter to make a gallows tree for me for they intended to hang me! Now thanks be to God that all this has come to pass to me in sleep, and that it was not in my waking hours!' Then Sitt ool Hussun laughed, and clasped him to her breast, and he clasped her to his. Then he thought awhile; then said, 'Wullahy! it could not be save while I was awake! truly I know not what the story is.' So then he slept, and all the while he was bewildered in his matter,—whiles would he say, 'I was dreaming,' and whiles would he say, 'I was awake,' and gave not over this wise until morning. Then his uncle Shums ood Deen the vuzeer came to him, and saluted him; but Budur ood Deen Hussun looked upon him, and said, 'Billahy! art thou not he who gave orders to bind my hands behind me, and tie me up, and destroy my shop on the argument of pomegranate grain, for that it wanted pepper?' So upon that said to him the vuzeer, 'Know, oh! my son, that it showed the truth, and made clear that which was concealed; thou art the son of my brother, and I should not have done that, save to make sure that thou wert he that went in to my daughter that night, and I had not been sure of that unless thou had'st recognized the house, and recognized the turban, and thy trowsers, and thy gold, and the paper that was in thy writing, and, which thy father my brother wrote: for truly I had never seen thee afore that, and knew thee not, and verily thy mother, I have prevailed on her to come with me from Bussorah.' Then he threw himself upon him, and wept. Now when Budur ood Deen Hussun heard these words from his uncle, he marvelled with exceeding wonder, and fell on his uncle's neck, and cried with excess of joy: then said the vuzeer to him, 'Oh! my son, surely the cause of all this is what passed between me, and between thy father.' And he related to him that which passed between him, and his brother, and the cause of his father's journey to Bussorah, and then the vuzeer sent one after Ujeeb. Now when his father saw him, he said 'And this is he that smote me with the stone.' And the vuzeer replied, 'This is thy son.' So upon that he threw himself upon him, and broke out repeating ;—

'I long had wept for grief that we were parted,
Till tears coursed plenteously down my cheek;
And vowed this vow, If I no more were thwarted
By Fortune, that my tongue I would restrain,
Nor e'er the phrase 'To part' would dare to speak.
Joys now crowd on me so that with the strain,
Of very joy, I weep beneath such pleasant pain!'

Now when he closed his verse, lo! his mother met him; and threw herself upon him, and burst out saying ;—

'When we meet, myself I'll chide him,
Sorely chide him for his wrong:
Words of chiding sound least fairly
Spoken by a stranger tongue.'

So then his mother related to him what had befallen her after he went, and he told her what had been his fate. Then they thanked the Almighty, for their being united each with the other. Now the vuzeer Shums ood Deen went to the sooltan two days after his arrival, and when he went in to him, he kissed the earth before him, and saluted him, with obeisance due to kings. And the sooltan rejoiced at his coming, and his face brightened, and he placed him near himself: then asked he tidings of what he had seen in his journey and what had come to pass in his way-farings. So the vuzeer told him the story from first to last, and the sooltan said to him, 'Thanks be to God for the attainment of thy wish, and for thy return safe to thy people, and thy sons: now there is no help but that I see the son of thy brother Hussun the Bussorite; so come up with him to the hall of audience to-morrow.' And Shums ood Deen replied, 'He shall be in presence before thee to-morrow, if it be God's will.' Then he saluted him, and went forth. Now when he returned to his house he informed the son of his brother of the sooltan's fancy for him; then said Hussun the Bussorite, 'The slave is obedient to the order of his master;' And the result was, that he went to the presence of the sooltan with his uncle, Shums ood Deen. So when he came in presence before him he did him reverence, with the most perfect of obeisances, and the deepest, and began to say extemporaneously;—

'The first in state shall kiss the earth
To thee, and find his end obtained:
Thou, Lord of Glory, and of worth!
Pourest more blessings freely forth,
Than e'er in hope thy client gained!'

Then the sooltan smiled, and made a sign to him to sit; so he sat near his uncle, Shums ood Deen; then the king asked him his name, and he replied, 'The least of thy slaves is he who is known as Hussun the Bussorite, who prays for thee night and day.' Now the sooltan marvelled at his words, and desired to test him in what he might show in him some evidence of what he knew, and of his breeding. So he said to him, 'Dost thou keep in mind aught in encomium of the mole?' he answered 'Even so,' And he broke out with the verse;—

'Whene'er in thought I bring my love to view
Affection quickens, and my sorrow flies:
She has a mole unmatched in shape, and hue,
Snare of all hearts, and cynosure of eyes!'

Then the king praised the couplets for their beauty, and said to him, 'Quote something else; may Heaven bless thy sire, and thy mouth never tire:' So he began the verse;—

'And when forsooth a mole spot dusk
They likened to a grain of musk,
Deem not the fancy strange to be
In him that made such simile;

For strange 'twas to view that face
Give beauty's every charm a place,
The whole so joined to make it fair
Not e'en one grain was wanting there'.

And the king was moved, being greatly pleased, and said to him, 'Say more for me, God bless thy life !' So he broke out in verse.—

'Oh ! thou with mole upon thy cheek
Like musk spot o'er a ruby stone,
Consent to me, and be mine own,
Oh ! heart's desire and sustenance !
Nor thus so harshly frown.'

Then said the king, 'Thou speakest most fairly, fair Hussun, and sayest well all goodly things ! tell me clearly how many meanings be there in the dictionary for the word mole ?' And he answered 'God keep thee king ! Seven and fifty, and as by some it is said fifty.'[127] So he replied to him, Thou sayest truly' Then quoth he, 'Hast thou knowledge as to the description of beauty ?' He answered, 'Even so ; loveliness in the face, cleanliness in the skin, comeliness in the nose, gentleness in the eyes, shapeliness in the mouth, cleverness on the tongue, gracefulness in form, seemliness in all attributes ; perfection of beauty is in the hair, and this, even the whole, has Shihab the Hijazee, brought together, in verses of the Rujuz[128] metre, and it is this ;—

'Say that the face be lovely, and the skin
Be pure, and clear, then gaze on it admiringly,
The nose may well be lauded for its beauty,
And praise be given to the gentle eye :
Yes they did well to mark the shapely mouth,
For know 'twas that which robbed me of my rest ;
It, and the winning tongue, the graceful stature,
And seemly unison of every part ;
But Beauty's prime they noted in the hair
List to the strain, but be 'mongst those excuse it,
Listening forgivingly.'

So the sooltan was captivated by his words, and desired to make a friend of him; so he said to him, 'What meaning is there in that they say, 'Shureih cunninger than the fox?' And he replied, 'Know, oh king, may the Almighty keep thee! that one Shureih went out in the days of pestilence to [129]Nujuff; and so it was, when he stood up to say his prayers came there a fox, and stood opposite him, and mocked him, so he distracted him from his devotion. Now when that had gone long on with him, he took off one day his shirt, and put it on a staff, and shook out the sleeves, and placed his turban upon it, and held it by the middle, and set it up in his place of prayer. Then came the fox according to his wont, and stood before it; but Shureih came behind him, and took him; so was said, that was said, 'Shureih cunninger than the fox.' Now when the sooltan heard what Hussun the Bussorite explained to him, he said to his uncle Shums ood Deen, 'Truly this, the son of thy brother, is perfect in the science of courtly breeding, and I think not that his like could be found in Ægypt.' Then arose Hussun, the Bussorite, and kissed the earth before him, and sat as a slave should sit before his master. Now the sooltan when he ascertained with very certainty what acquirement was Hussun, the Bussorite's, in the knowledge of earthly breeding, rejoiced with exceeding joy, and invested him with a splendid dress of honour, and gifted him with an office would aid him to make his state in life easy. Then stood up Hussun the Bussorite and kissed the earth before him, and invoked on him continual prosperity, and asked leave of him to go with his uncle the vuzeer Shums ood Deen. So he gave him leave, and he went forth, and came he and his uncle to the house, and food was set before them, and they ate what God had given them: then Hussun the Bussorite after the finishing his meat, went in to the sitting chamber of his wife Sitt ool Hussun, and informed her of what had befallen him in the presence of the sooltan. Then answered she, 'There is no help, but that he make thee a very intimate of his, and give thee largess in excess, and bounties, and thou by God's blessing, like the mighty sun shalt diffuse thy precious rays whenever thou art on shore or sea!' Then said he to her 'I wish to speak some sonnet in his praise, that shall increase affection for me in his heart.' She answered him 'Thou art right indeed in that thou dost devise; so ply thine intellect, and make him pleased with that thou sayest, and I shall not see him save at meeting thy wishes with assent.' Then Hussun, the Bussorite, went alone in privacy, and wrote down a set of verses, lightly constructed, elegant of purport, and it was this;—

'Mine is a chief has reached to grandeur's acme
He treads the pathway of the good, and great.
His justice has done right in every quarter,
And 'gainst his froward foes hath closed the gate.
Oh! lion bold! at once you fain would call him,
Angel, and king whom both assimilate!
Who goes poor, leaves him rich; if you'd extol him,
Words are too weak, and speech inadequate,
He to the day of peace is the bright morning,
But mirky night in warfare's fierce debate.
Men's necks bend neath his gifts, and by his good deeds
As monarch of the free he takes his state.
God send us grace in adding to his lifetime,
And long avert his day of evil fate!'

Now when he finished writing it, he sent it to the presence of the sooltan in charge of one of the slaves of his uncle, the vuzeer Shums ood Deen: Then the sooltan unfolded it, and his fancy was pleased with it, and he read it to all who were present before him, and they praised it with very great commendation: Then the king prayed him to come to his sitting chamber, and he came into presence: so the king said to him, 'Thou art from this day forth my companion, and I grant thee for every month a thousand dirhems together with that I bestowed on thee before.' Then arose Hussun the Bussorite and kissed the earth before him three times, and prayed for continuance of greatness to him, and length of abiding in life and power. Now verily for Hussun the Bussorite his influence became great, and his fame flew forth in the cities, and he abode in the happiest of states, and he passed his life in all comfort with his uncle and his people until death overtook him." Now when Hâroon oor Rusheed heard the history from the tongue of Jafur he marvelled and said, 'It is most manifest that these stories should be written in liquid gold.' Then he set the slave at liberty, and ordered that there should be appointed for the youth every month what should make his life easy, and he gave him a slave girl from about him, and the youth became among his intimate servants. Yet this is not stranger than a tale of the Tailor, and the Hunchback, and the Jew, and the Shahid,[130] and the Nazarene, and what befel them." The King said, "And how was that?" She said "They relate, Oh! mighty King, that there was in ancient time, and former periods, and seasons in a city of China, a man that was a tailor, open-handed, that loved pleasure, and enjoyment; and so it was he went forth, he and his wife from time to time to solace themseleves with amusements. So they went out on a day in the first of the daylight, and returned at its close to their abode in the evening; then found they in their path a man, a Hunchback, the look of him would make the grieved man laugh, and check the mourning of the sorrowful. Now upon that the Tailor, and his wife stepped forth to make sport with him; and they insisted with him that he should go with them to their house to keep them company that night. So he assented, and went with them to the house; then went the Tailor forth to the market and the night had just set in, and he bought a fish ready fried, and bread, and lemon juice, and dry sweetmeats as zest to it, and came, and set down the fish before the Hunchback, and they ate. Then took the tailor's wife a great morsel of fish, and gave it in a mouthful to the

Hunchback, and stopped his mouth with her hand, and said 'Wullahy! you shall not eat it, save at once in a single breath, and I will not leave you quiet until you have gulped it.' So he swallowed it, and there was in it a stiff bone, and it stuck in his gullet to the completion of his term of life, and he died."—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Twenty-fifth Night,

She said, "They relate, Oh! mighty King, that when the tailor's wife gave a mouthful to the Hunchback of a piece of fish to the ending of his allotted term, he died on the instant. Then said the Tailor, 'There is no power, nor strength save in God! poor wretch! his death has come upon him even thus at our hands!' And the woman answered, 'And what is this delay? hast not heard the saying of him that said;—

'I had no refuge for my soul in trouble,
Until I met a friend to bear my sorrows.
How sleep upon a fire, and it not quenched?
Upon the flames to rest were there perdition.'

Then said to her, her husband, 'And what shall I do with him?' She replied, 'Arise and carry him in thy bosom, and fold a napkin of striped silk about him, and I will go out before thee, and thou behind me even this night, and say, this is my son, and this is his mother, we are both going with him to the physician's that he may see him.' Now when the Tailor heard these words, he rose, and bore the Hunchback in his bosom, and his wife kept saying 'Oh! my son, health to thee! where is thine ailment, and this tumour on which part of thee is it?' And every one that saw them would say, 'There is a child with them.' So they gave not over walking till they both reached the physician's quarter. Then they directed them to the house of a physician that was a Jew; so they knocked at the door, and there came down to them a black slave girl, and opened the door and looked, and behold! a man bearing a little one, and a woman with him. And the damsel said, 'What tidings with you?' Then answered the tailor's wife 'We have a little one with us; it is our wish to show him to the physician; take now these four deenars, and give them to your master, and pray him to come down to see my child; for illness hath possessed him.' So the damsel went up, and the tailor's wife entered within the gateway, and said to her husband, 'Leave the Hunchback here, and let us depart, and flee for our lives.' So the Tailor set him upright, and propped him against the wall, and went out, he and his wife; but for the damsel she went in to the Jew, and said to him, 'Truly at the gate there is a man that has with him one that is ill, and with them, a veiled woman, and they have given me four deenars for thee to go down, and see him, and to supply them with that he requires.' Now when the Jew saw the four deenars he rejoiced, and arose quickly, and went down in the dark; so the first place he set his foot on he stumbled on the Hunchback, and he a corpse. So he said, 'Oh! Oozeir;[131] Oh! Mousa, and the ten commandments! Oh! Haroon, and Yooshu, son of Noon! I have as it were, stumbled upon this infirm person, so that he is fallen down, and so has died! how now can I take out the slave man from my house!' So he cried, and took him up into the dwelling house and informed his wife of that: then said she to him, 'What sit'st thou still for? if thou sit'st here until the day rise our lives are gone! let thou, and I go up with him to the house top, and throw him upon the house of our neighbour, the Mooslim.' Now his neighbour was a man, a Shahid, controller of the sooltan's kitchen, and he had much oil[132] by him that used to come to his house, and the cats used to eat it, and the mice, and when dark night favored them the dogs would come down from the house top and waste it, and they had damaged very much of all that used to come in to him. So the Jew went up, and his wife and these two were bearing the Hunchback, and they set him down by his hands and feet on the ground, and left him stuck against the wall, and set him down so, and turned away. And they had hardly done putting down the Hunchback ere the Shahid came to the house, and opened it and went up, and he had with him a candle lighted; so up he went into the house, and found a son of Adam standing in the corner under the ventilator.[133] Then said the Shahid to him, 'Wahy! Wullah! very good! forsooth this is he that steals our necessaries, and he is no other than a son of Adam!' Then he turned towards him, and said to him, 'This meat, and this oil, 'tis you take it, and I lay it upon the cats, and the dogs! and I kill the cats of the neighbourhood, and the dogs too, and undergo the sin of killing them, and 'tis you come down from the house top.' Then he took a very heavy mallet, and rushed on with it, and set upon him, and smote him on his breast; then found he him dead. Now he grieved for this, and said, 'There is no power, nor strength save in God, the Great, the Mighty!' And he feared for his life, and said, 'Curse the oil, and the cruises! and now has fate given this man his dismissal at my hand!' Then he looked upon him, and lo! he was a hunchback! then he said 'Was it not enough for thee to be a hunchback that thou should'st be a thief too, and should'st steal meat and oil! Oh thou protector, veil me with thy fair curtain of concealment!' So then be bore him upon his shoulders, and went down with him from his house at the latter end of the night, and ceased not going on with him to the upper end of the street; Then he set him up upright by side of a shop at the head of a turning, and left him, and went away. Now lo! came a Nazarene, a broker to the sooltan, and he was drunken; and he went out purposing to go to the baths, for his drunkenness said to him; 'Surely the morning call to prayers is nigh.' So he gave not over plodding on, and staggering till he got near the Hunchback and he stooped down for a needful purpose just before him, and he caught a glance of something, and lo! one standing there! Now so it was they had stolen the Nazarene's turban in the first part of the night; so when he saw the hunchback standing upright, he fancied that he meant to steal his turban, so he clenched his fist, and buffetted the Hunchback on the neck, and the Hunchback fell to the ground; and the Nazarene roared for the street-keeper, and set upon the Hunchback in the height of his drunkenness, and kept on belabouring him, and trying to strangle him by throttling. Now the street-keeper came, and found the Nazarene kneeling upon the Mooslin and keeping on thumping him; So the keeper said to him, 'What is this?' And the Nazarene replied, 'This fellow meant to take away my turban.' Then said to him the keeper, 'Stand from him,' And he stood up, and the keeper stepped up to the Hunchback, and found him a corpse. Then said he, 'Wullahy! good indeed! a Nazarene slay a Mooslim!' So the keeper bound the Nazarene, and pinioned him, and went with him to the house of the governor, and the Nazarene kept saying in his soul, 'Oh Saviour! Oh Virgin! how slew I this fellow, and how quickly died he but of one buffet!' And as drunkenness went off, came dolour. Now the broker, the Nazarene, and the Hunchback abode in the governor's house till the morning, and when it dawned the governor went up, and gave order to hang the murderer, and commanded the executioner[134] to make proclamation of it, and set up a gallows tree for the Nazarene, and made him stand beneath it. Then came the linkbearer, and threw the cord on the neck of the Nazarene, and was just about making him hang, when lo! the Shahid thrust among the people; then saw he the Nazarene and he going to be hung. So he made way through the people; and said to the link bearer, 'Hold! I am he who killed him!' So said the governor to him, 'For what thing did'st thou slay him?' He replied, 'Surely I went up to my house by night, and saw him come down from the ventilator, and steal my property; so I smote him with a mallet on the breast and he died; then I bore him off and came with him to the street, and set him up in such a place at such a turning.' Then said the Shahid, 'Is it not enough for me that I should kill a Mooslim, shall I slay a Nazarene also? So hang not any other than I.' Now when the governor heard the words of the Shahid he took up the Nazarene the broker, and said to the linkbearer 'Hang this man on his own confession.' So he took the cord from the neck of the Nazarene, and fastened it on the neck of the Shahid, and made him stand beneath the gallows tree, and was just about to make him hang, when lo! the Jew the physician, thrust through the people and shouted to the folks and to the linkbearer, and said to him, 'Hold! none slew him, save I! This night was I in my house and behold! a man and a woman knocked at the door and with them this Hunchback sickly; so they made over to the handmaid four deenars, and she let me know, and gave them to me, but for the man and the woman they put him into the house, and set him upon the stairs and went both away; I came down without seeing him, for I was in the dark, and I stumbled upon him, and he fell down to the bottom of the stair, and died on the moment. So I, and my wife carried him, and went up with him to the house top, and the house of this Shahid is next door to my house; so we leaned this Hunchback against the ventilator, and he a corpse. Now when the Shahid went up he found him in his house, and fancied, 'Surely he is a thief;' and smote him with a mallet: so he fell to the ground, and the Shahid then fancied he had slain him. Now is it not enough for me that I killed a Mooslim without my knowledge that I should take upon my charge the life of another Mooslim with my knowledge?' Now when the governor heard the words of the Jew, he said to the linkbearer, 'Leave go the Shahid, and hang the Jew.'

So the linkbearer took him, and set the cord upon his neck, and lo! the Tailor thrust among the people, and said to the linkbearer, 'Hold! none killed him save I! and this was the fashion of it.—I truly had gone in the day to amuse myself, and supper time came, when I fell in with this Hunchback half tipsy, and a drum with him, and he singing with all his might to it, and I accosted him, and brought him to my house, and bought a fish, and we sat down to eat. So my wife took a bit of fish, and made a mouthful of it, and stuffed it into his gullet, and some of it went the wrong way in his throat, and he died on the instant. So I and my wife took him, and went with him to the Jew's house, and the handmaid came down, and opened the door to us, and I said to her, 'Tell your master that at the door are a man and a woman, and with them a sick person desirous to see him,' and I gave her four deenars. Then she went up to her master, and I bore the Hunchback to the head of the stair, and propped him up, and went off, both I and my wife: So the Jew came down, and stumbled upon him, and thought that he had killed him, 'Then said the Tailor to the Jew, 'Is it true?' He replied 'Even so;' So the Tailor turned to the governor, and said to him 'Leave go the Jew, and hang me.' Now when the governor heard his words, he marvelled at the matter of this Hunchback, and said 'Surely this matter should be recorded in the state writings.' And he said to the linkbearer,—'Leave go the Jew, and hang the Tailor, on his own confession,' Then the linkbearer brought him forward, and said 'I am weary of this: we bring out this one, and change for this other and there is not one hanged?' So he put the cord on the neck of the Tailor. Now this is what was in the matter of these folks, but for what was in the matter of the Hunchback, it is indeed said that he was jester to the sooltan and so it was he could not bear being parted from him; so when the Hunchback got drunk, and was absent from him that night and the next day until half the day was gone, he asked some of those in presence, about him and they replied, 'Oh! our lord the governor has fallen in with him and he a corpse, and has given order to hang the murderer; then a second fellow and a third too appeared, and each one owned 'none killed him save I,' and each one mentioned to the governor the reason of his killing him.' Now when the king heard these words he called loudly to the chamberlain and said, 'Go down to the governor and bring me them all.' So the chamberlain went down, and found the linkbearer just about to hang the Tailor; then the chamberlain shouted to him, and said 'Hold!' and informed the governor of the king's sentence; So he took him, and took the Hunchback with him borne by men, and the Tailor, and the Jew, and the Nazarene, and the Shahid, and they went up with the whole of them. Now when the governor stood face to face with the king he kissed the earth, and related to him what had come to pass with the whole of them, and there is no occasion for iteration. So when the king heard the story he marvelled, and the fancy took him to be pleased with it, and he gave order to record this tale in liquid gold, and he said to those who were present, 'Did ye ever hear of a more wonderous story than this of the hunchback?' So upon that the Nazarene stepped forth and said, 'Oh! king of the age! if thou commandest me I can tell thee of a thing that came to pass with me, and it was more wondrous, and more strange, and more pleasing, than the tale of the Hunchback.' So said the king, 'Tell us that thou hast to say.' And he replied 'Oh! king of the age! Surely now when I entered these countries I came with merchandize, and God's destiny settled me here with you: but my birth place is originally in Ægypt, and I am of her qubt,[135] and was brought up in her, and my father was a broker. Now when I attained man's estate, my father died, and I made myself a broker in his room: so meanwhile, as I on a certain day was sitting, behold! a youth as handsome as could be came to me and on him very sumptuous raiment, and he mounted on an ass. So when he saw me he saluted me, and I stood up to show him honor: then took he out a kerchief and in it was a quantity of sesame, and he said, 'How much is the urdubb[136] worth of this?' So I replied 'An hundred dirhems.' Then said he to me, 'Take the meters and the weighmen, and make them come to me at the victory gate of the Khan Juwalee, where thou wilt find me.' And he left me, and went off, and delivered to me the sesame with his kerchief, that in which was the sample. So I went round the purchasers, and every urdubb returned an hundred and twenty dirhems, then took I with me four metesmen, and went to him, and found him in expectation of me. Now when he saw me he rose and went to the granary, and set it open, until the store was empty; then we weighed the grain, and fifty urdubbs went for five thousand dirhems. So the youth said, 'Let ten be thine for thy brokerage on every urdubb; so take the price, and leave for me in deposit with you four thousand and five hundred dirhems, and when I shall make an end of getting in my profits, I will come, and take the sum that is with you.' And I replied 'So be it,' And I kissed his hand, and went from him; and there was a profit to me that day of a thousand dirhems. So he was absent a month, and then he came, and said to me, 'Where be the dirhems?' Then I arose, and saluted him, and said to him, 'What ails you that you should not eat something in my house?' But he refused and said, 'Bring me here the dirhems, for I shall go, and then come again, and take them from thee.' Then he turned away: so I arose, and brought him the dirhems, and remained in expectation of him; but he was absent from me a month. Then came he, and said to me, 'Where be the dirhems?' So I arose, and saluted him, and said, 'What ails thee that thou should'st not eat something in my house?' But he refused and said, 'Bring me the dirhems, for I shall go, and then come again and take them from thee.' Then he turned away; so I arose, and brought him the dirhems, and remained in expectation of him: then was he away from me a month, and I said, 'This youth is perfect in liberal conduct.' Now after a month he came mounted on a mule, and on him a suit of sumptuous raiment, and he was as the moon on the night of the full moon in its fullest, and he was as it were just out of the baths, and his face like the moon itself, and he had a ruddy cheek, and a brilliant forehead, and a mole spot like a pellet of umbergris, as was said upon him;—

'In one fair visage with excess of beauty
Phœbus, and Luna are commingled, raising
Good fortune to it's highest and have displayed
The essence of their loveliness in it.
Oh! how that face invites to love, and pleasure—
Invites with looks of beauty: for its charms
Are all complete; sense speaks her presence there,
And excellence is shown in every feature.
Heaven bless the creature formed thus wondrously!
As wills the Great Creator with his creatures,
So doth He.'

Now when I saw him I kissed his hand, and stood up to him, and invoked blessings on him, and said to him, 'Oh, my master, wilt thou not take possession of thy dirhems?' And he replied 'And whence the hurry, until I shall have made an end of my affairs, and then will I take them from thee,' So he turned away, and I said, 'Wullahy when he comes this next time, there is no help, but that I return these to him for I have traded on his dirhems, and I gained by it very large profits.' Now when it was the end of the year he came, and on him a change of garment more sumptuous than the first; then swore I to him that he must alight at my house, and eat of my banquet. So he replied, 'On condition that what you expend in food for me be of the money of mine is with you.' So I answered 'So be it,' And made him sit, and got in readiness that was needful of meat, and drink, and else besides, and set it before him, and said, 'In the name of God.' So he stepped forward to the table, and stretched out his left hand,[137] and ate with me; then marvelled I at him. Now when we had made an end, I washed his hand, and gave him what to wipe his hand with, and we sat down to converse after I had set before him some sweetmeats. Then said I, 'Oh! my master, relieve me of anxiety; why eatest thou with thy left hand? perchance there is somewhat ails thee in thy other hand?' So when he heard my words, he broke out repeating the verse;—

'Ask not, my friend, what burning there
Disturbs my life—thou mak'st me show
All mine infirmity:
Not Leila I in Sulma's stead
Took of myself,—the order sped
From stern necessity.'

Then put he out his arm from his sleeve, and lo! the hand was cut off, a wrist without a fist! So I marvelled at it. Then said he to me, 'Marvel not, and think not in thy heart that I ate with thee with my left hand out of insolence, but for the cutting of the right hand the reason is indeed of the strangest.' So I answered 'And what was the reason of that?' And he replied, 'Know that I am of the sons of Bughdâd, and my father of her great ones. So when I reached man's estate I heard the wayfarers, and travellers, and merchants talking of the Ægyptian countries, and this remained in my thoughts until my father died. Then took I very large sums, and furnished myself for trade with stuffs of Bughdâd, and Moussul, and all the needful retinue, and journeyed from Bughdâd. And God decreed my safety until I entered this your city.' Then wept he, and broke out repeating;—

'The blind hath scaped a gaping pit,
In which the broad-eyed see'er hath stumbled;
The dolt hath 'scaped a quirk of wit
By which the skilful sage was humbled:

The faithful pines for daily bread,
The heathen, and the sot is fed:
What are man's arts? what is man's deed?
This, that the mighty hath decreed.'

Now when he had made an end of his verse he said, 'So I entered Cairo, and lodged the stuff in the Mussroor Khan, and took off my loads there, and entered, and gave the servant money with which to buy me to eat, and slept awhile. So when I arose I went among the stately mansions, and returned and rested my night. Now when it was morning I opened a bale of stuff, and said in my soul, 'I will rise, and will go through some of the markets, and see the state of things.' So I took some of the stuff, and made a burthen of it for some of my slaves, and fared on till I arrived at the exchange[138] of Jurjiss: then the brokers came forward to meet me, for they knew of my coming, and took the stuffs from me, and called out for buyers for it; but it did not return its prime cost, and I was vexed at that. Then said to me the elder of the brokers, 'Oh! my master, learn the one thing whence you may make a profit; do as the merchants do, and sell your merchandize at known months by a clerk, and a witness to the sale, and a cashier and take your money every fifth day (Thursday) and second day (Monday). Then will you gain dirhems for every dirhem, a second, and more than that, so as you may take pleasure in Ægypt, and her Nile.' Then said I, 'This is salutary advice.' And I took with me the brokers, and went to the khan. Then took they the stuffs to the exchange, and I sold it, and wrote the price upon them, and gave the note of sale to the cashier, and took a note of it myself, and returned to the khan, and stayed for days, every day breaking my fast with a cup of wine and making my meal on mutton flesh, and sweetmeats for a month. And the month came in, in which I looked of right to the collection of my dues; so I kept every fifth, and second day entering the exchange, and sitting at the shops of the merchants, and the clerk, and the cashier would go to recover the monies from the merchants until the afternoon, then would I reckon it, and seal it and take it and return to the khan. Now on a certain day, and it was the second day (Monday) I entered the baths, and went forth thence to the khan, and went into my own place, and broke my fast with a cup of wine, and slept, and then awoke; and I ate a chicken, and perfumed myself, and went to the shop of a merchant who was called Budur ood Deen the Boostânee, so when he saw me he came to me, and talked with me awhile until the market opened and behold! a woman of stately figure, and she stepped very proudly in her gait, and she came with a hanging head tire, and perfumes of sweet odour, and she raised her outer veil, and I looked upon her black eyes. So she saluted Budur ood Deen, and he returned her salutation and stood up, and talked with her; now when I heard her words, the love of her overpowered my heart; and she said to Budur ood Deen 'Hast thou by thee fine figured lawn stuff?' So he took out a piece of cloth for her from among the cloth he had bought from me, and sold it to her for a thousand and two hundred dirhems. Then said she to the merchant, 'I will take the cloth, and go, and send the price of it to thee,' And the merchant replied to her; 'This is impossible oh! lady, for this is the owner of the stuff, and he has a demand upon me.' So she answered 'Shame on thee, surely an I pleased I could take of thee every piece of the stuff wholesale, and give thee profit above that thou lookest for, and send thee the price.' So he said, 'Even so; yet must I fain have the cost this very day,' Then took she the cloth, and put it into her bosom, and said, 'Your sort of folks estimate no one at their right value,' And she rose turning to go, and drew out my very soul from me that it went with her; then arose I, and stopped her and said to her, 'Oh! my mistress, trust me, and turn to me with steps of kindness.' So she turned back and smiled, and said 'For your sake I return,' and she sat her at my instance at the shop. Then said I to Budur ood Deen, This cloth now, how much did they sell it to you at?' 'He replied a thousand and one hundred dirhems;' And I said to him, 'And a hundred dirhems are your profit? come bring me a sheet of paper, I will write you an order for its price on it.' Then took I the cloth from him, and wrote him an order in my own handwriting, and gave her the cloth, and said to her, 'Take—thou art my soul, and if thou willest, bring me its price next market day, and if thou willest not, it is an offering to thee from me.' And she answered, 'God give thee fair return for this,[139] and grant thee to get the money due from me, and make thee my husband.' Now the Almighty favored her prayer. Then said I to her, 'Oh! my mistress, make this cloth now thine own, and there is besides more like it ready for thee; so suffer me to look upon thy face.' Now when I saw her face, the sight bequeathed to me a thousand passionate disquietudes, and my heart so clove to the love of her that I became impotent to rule my reason. Then she dropped the outer veil, and took the cloth, and said, 'Oh! master, God make me not desolate in thy absence,' And she turned, and was gone. So I sate in the exchange until after the afternoon prayer, and I was out of my senses, and love had wholly mastered me; and in the excess of the love that was on me, I rose, and asked the merchant of her: so he replied, 'This woman is mistress of money, and she is the daughter of one that was a noble; her father died, and left very much wealth.' So I took leave of him, and returned home, and went to the khan, and supper was set before me, but I thought upon her, and ate nothing, and laid down to sleep, but sleep came not to me; so I watched until the morning. Then arose I, and put on a change of raiment other than that was on me, and drunk a cup of wine, and broke my fast on some slight matter, and went to the shop of the merchant. So I saluted him, and sat by him; then came the damsel according to her wont, and on her a change of dress more sumptuous than the first, and a handmaid with her, and she saluted me without noting

Budur ood Deen, and said in smooth phrased language more dulcet, and more sweet than it I never heard, 'Send with me one to take in charge the thousand, and two hundred dirhems, the price of the cloth;' And I replied to her 'Whence the hurry?' So she answered, 'We'll not impoverish you,' And she handed me the price, and I sat, and talked, and she also. Then signed I to her in dumb show, so that she understood that I wished to know her better, and she arose in haste at that, and fled like a scared creature from me, and my heart clove to her, and I went forth out of the market on her track; and behold a handmaid came to me, and said, 'Oh! Sir, come speak with my mistress.' So I marvelled, and said, 'No one here knows me!' But the handmaid answered 'Be not so hasty; hast thou forgotten a lady that was that day at the shop of such a merchant?' Then went I with her to the banker's; so when the lady saw me, she placed me by her side, and said 'Oh! my loved one, thou art impressed in my thoughts, and love of thee is treasured in my heart, and from the instant that I saw thee, sleep sat not easy on me, nor food, neither drink.' And I replied to her, 'The double of that pain is mine, and the state I am in is past the power of plaining over.' Then said she, 'Oh! loved one shall we meet at thy house or at mine?' And I answered her, 'I am a man, a stranger, and have not a place to take my rest in, save the khan; So if thou wilt be true, let it be at thy house.' And she replied, 'so let it be; but this might is the night of *jum'at* (Friday), there can there nought take place until to-morrow after prayers; say thy prayers, and mount thine ass, and ask for the cheese market, and when thou hast arrived there, ask for the house Birkat ul Nugeed known as Uboo Shamuth, for truly I dwell there, so make no tarrying, for I indeed wait for thee.' Then rejoiced I with still greater joy; and then we separated, and I went to the khan, in which I dwelt, and passed the night watching. Now I scarcely was assured that the morning dawned, ere I rose, and changed my apparel, and perfumed myself, and decked myself fairly, and took with me fifty deenars in a kerchief, and went from the Khan Mussroor to the gate Zuveelut. There mounted I an ass, [140] and said to its owner, 'Go with me to the cheese market.' So he went there in the twinkling of an eye, and as soon after as could be, stopped at a lane that is called the Hallowed Passage. Then said I to him 'Enter the lane, and ask for the house of ul Nugeeb: and he was absent a little while, and then returned and said, 'Alight.' So I replied 'Go thou before me to the house,' And I said to him, 'Blessed be my going hither, and my return.' And the man that hired the ass to me replied, 'In God's name.' So I gave him four deenars of gold, and he took it, and returned. Then knocked I at the door, and two damsels opened it to me, small bosomed virgins, as it were two moons; and they said to me 'Enter, our mistress is expecting you; She has not slept the night long for her joy on your account.' Then I entered a chamber fitted with seven doors, and about it latticed windows looking upon a garden with fruits of blooming colors, and its streamlets flowing, and its birds singing, and it the chamber whitened with stucco royal that a man might see his face in it, and its ceiling inlaid with gold, and its cornices written in sentences with lapis lazuli; it comprised all the attributes of beauty, and dazzled the beholder; and its floor laid with marble of varied sorts, and in the midst of it a fountain, and on the pillars of that fountain birds made of pearls, and jewels; it was spread with carpets and silks of colours, and divers pattern. Now when I entered I sat down'"— And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her

Now when it was the Twenty-sixth Night,

she said. "They relate Oh! mighty Monarch that the merchant youth said to the Nazarene, 'When I entered, and sat down, I hardly took note of aught, ere the damsel came in and on her a [141] diadem, ornamented with pearls, and jewels, worked in figures, set in sentences. So when she saw me, she smiled in my face, and took me to her bosom, and clasped me to her breast, and said, 'Is it true? Art thou come to me?' And I replied, 'Here am I even with thee.' Then said she, 'Be joy, and welcome to thee! Wullahy! from the day I saw thee first, sleep was not sweet to me, nor has food savoured with me,' And I answered, 'And I too was even this wise.' Then sat we down talking together, and I kept my head hung down abashed, but she delayed not long ere she set before me a table with most excellent sort of viands of meat in sour paste, and dumpling fried, dipped in the honey of bees, and chicken stuffed. So I ate, and she also, and we were satisfied; then set they before me the bason, and the ewer, and I washed my hand, and then we refreshed us with rose-water, scented with musk, and sat down to converse; then broke she out repeating these lines;—

> 'Had we wist of thy coming thy way had been strewn,
> With the blood of our heart and the balls of our sight,
> Our cheek as a footcloth to greet thee been thrown,
> That thy step on our eyelids should softly alight.'

And she kept plaining of what had befallen her, and I of what befel me, and love of her got firm hold of me, and made money seem a thing of naught. So when the night approached, the handmaidens set before us food, and wine, and lo! it was a perfect banquet! So we drank until half the night was over and then we slept until the morning, and never in my life saw I a night like that. So when the morning dawned I arose, and threw under the bed-carpet the kerchief in which were the deenars, and took farewell of her, and went out. Then wept she, and said, 'Oh! my lord, when shall I see again that lovely face?' And I replied, 'I will be with thee at sunset.' Now when I went out I came upon the owner of the ass who promised the day before to await me at the door; so I mounted and went with him until I arrived at the Khan Mussroor, and

I alighted, and gave the owner of the ass half a deenar, and said to him, 'Return at sunset.' He replied, 'so be it,' and I went out seeking to recover the price of the stuffs; then I returned, and had meanwhile got ready for her, the lady, a lamb roasted, and sweet confit. Then I called a porter, and put this for him on the knot he carried, and gave him his hire, and went back to my employments until sunset. Then came to me he that hired out cattle just at sun-down; and I took fifty deenars, and put them in a kerchief, and entered her house; then found I them sweeping the marble floor, and scouring the copper vessels, and getting ready the branch lights, and lighting the lamps, and cutting up the meat, and straining the wine. And when she saw me, she threw her arms about my neck, and said, 'Truly thou mad'st me feel desolate.' Then she set the tables before me, and we ate, till we were satisfied, and the handmaids lifted the tables, and set the wine before us, and we gave not over drinking till half the night was past; then arose we and went to the place of sleep, and slept until the morning. So I arose, and set by the fifty deenars, according to wont, and went forth from her, and found the owner of the ass, and rode to the khan, and slept awhile, and then arose, and made ready the evening meal. So I got meats, and almonds, and put peppered rice beneath them, and I got ready sweet potatoes fried, and took fruit, and dry preserves, and scents, and sent them off. Then went I to the house, and took fifty deenars in a kerchief, and went forth, riding with him that owned the ass according to custom to the mansion. And I went in, and ate, and drank, and slept until the morning, and then I arose, and threw the kerchief to her, and then rode to the khan according to wont, and I gave not over doing after that fashion until I went one night to rest, and woke in the morning, not master of one dirhem,—no—nor of one deenar. Then said I in my soul, 'All this cometh of doing Satan's work,' and I broke out extemporaneously in these lines;—

'The rich grows poor! his glory fades away,
As pale's the bright sun at the close of day;
If distant, all unmarked men let him be,
If present, in the tribe no part hath he.
He slinking thro' the streets by stealth appears,
Or sheds in desert haunts his gushing tears:
God knows, a man at his own kinsman's door
Is but a stranger, if he be but poor!'

So I went forth out of the khan, and walked among the palaces, and ceased not going towards the gate of Zuweelut. There found I the people in a throng, and the gateway obstructed with a multitude of people, and I saw by order of that was decreed an officer, and I pressed against him without intending it, and my hand came upon his breast pocket, and I felt it, and found a purse within the pocket on which my hand was. So I perceived my hand close upon that purse, and I took it from his breast pocket. But the soldier felt that his pocket was plucked at; so he put his hand upon his pocket, and found nothing there, and turned about to me, and laid his hand upon his mace, and struck me with it, so that I fell to the ground. Then the people laid hold of us, and held fast the bridle of the soldier's horse, and said to him, 'Strik'st thou this youth a blow like this because of a push!' But the soldier roared out to them, and said, 'This is an accursed thief!' Now upon that I came to myself, and saw the people saying, 'This is a fair youth he would not take any thing;' And some of them said, 'This was true,' And some said it was false, and the talk on this side, and that waxed warm, and the people dragged at me, and tried to rescue me from him. So by order of that was decreed, behold! the governor, and the chief officer, and the watch came in through the gate, and they found the people gathered together about me, and the soldier, and the governor said, 'What is the matter?' Then answered the soldier, 'Wullahy! oh! prince, this is a thief for there was in my breast pocket a purse lined with twenty deenars and he took it while I was in the crush.' Then said the Governor to the soldier, 'Was any one with thee? And the soldier answered, 'Nay.' And the governor shouted to the chief officer, and he pinioned me, and the means of concealment failed me. So he said, 'Search him.' Now when they searched me, they found the purse in my clothes; so when they found the purse the governor took it, and opened it, and counted it out, and found in it twenty deenars even as the soldier said. And the governor was wroth, and summoned the parties concerned in the case. So they brought me forward before him, and he said to me, 'Now, my lad, speak the truth: did'st thou steal this purse?' So I hung my head to the ground, and said, 'I know if I say I stole it not 'tis false for I did pluck it out, and if I say I stole it, I shall fall into mischief.' Then I lifted my head, and said, 'Yea, I took it.' Now when the governor heard these words from me, he marvelled, and summoned the witnesses. Then came they into presence, and bore witness to my confession: all this befel at the gate Zuweelut. So the governor gave the order to the linkbearer, and he cut off my right hand; then was the heart of the soldier softened, and he took pity on me, but the governer left me, and went away, and the people remained round about me, and they gave me a cup of wine to drink; but for the soldier,—truly he gave me the purse, and said, 'Thou art a fair youth, and it is not fitting thou should'st be a thief.' So I broke out extemporaneously in verse;—

'Brother, no thief am I in very deed!
No rogue, I swear by Heaven, oh! best of men!
But fortune cast me down with cruel speed;
Care, grief, and poverty beset me then.
'Twas Heaven, not thou the fated arrow sped,
And snatched the crown of honour from my head.'

So the soldier left me, and turned away after he had given me the purse; and I too turned away, and wrapped my wrist in a rag, and thrust it under my robe, and my appearance was altered, and my color had paled with that had come to pass to me; but I went on to the house, and I was other than composed, and I threw my face down on the carpet. Now the damsel saw that I was altered in complexion; so she said to me, 'What is thine ailment, and how is it that I see thine aspect altered?' And I replied to her 'My head pains me, and I am not well.' So upon that she was vexed, and was troubled on my account, and said to me, 'Distress not mine heart, Oh! my lord, sit, and lift thine head, and tell me that hath happed to thee to-day, for a story is shewn me in thy face.' And I answered, 'Spare me this talk.' So she wept, and said, 'It is like, thine inclination is turned from me, for sure I see thee contrary to thy wont.' But I was silent: And she kept on talking to me, and I gave her no answer, until night came on. Then set she food before me, but I abstained from it, and dreaded lest she should see me eating with my left hand. So I said, 'I have no wish to eat just now;' And she replied, 'Tell me of that hath happed to thee to-day, and what is in thee that grieves thee, and breaks thy spirit, and thine heart?' And I answered, 'Wait awhile; I will tell thee at my leisure.' Now she set before me wine, and said, 'Here is for thee; for this will check thy sorrow, and there is no help, but that thou drink'st, and tell'st me of thy tidings.' And I replied to her, 'So is there no help, but that I tell thee?' She answered, 'Even so.' So I said, 'If it be even so, and that there he no help, then give me to drink with thine own hand.' And she filled the cup, and drank it off, and filled again, and gave it me, and I took it from her with my left hand, and wiped the tears from my eyelids, and broke out repeating;—

'When ere the Lord 'gainst any man,
Would fulnimate some harsh decree,
And he be wise, and skill'd to hear,
And used to see;

He stops his ears, and blinds his heart,
And from his brain all judgment tears,
And makes it bald as ' twere a scalp,
Reft of it's hairs ;
Until the time when the whole man
Be pierced by this divine command
Then he restores him intellect
To understand.'

Now when I ceased repeating my verses I took the cup with my left hand, and wept, and she shreiked with an exceeding loud cry, and said ' What is the cause of thy weeping? Thou do'st wrack my heart, and what makes thee take the cup with thy left hand?' Then said I to her, ' Truly I have upon my other hand a boil.' So she answered, ' I will take it out, I will make it discharge.' But I replied, ' It is not time yet for it to discharge :' So do not tease me, for I will not take out my hand from the bandage not now.' Then I drank off the cup, and she gave not over making me drink, until intoxication prevailed over me, and I slept in my place where I sat. Then saw she my wrist without a fist, so she examined me closely, and perceived with me the purse with the gold, and sorrow came upon her such as never came upon any one before, and she ceased not suffering grief of mind on my account until the morning. Now when I woke from sleep, I found she had dressed me a stew, and she put it before me, and behold it was made of four chicken pouts, and she gave me a cup of wine to drink : So I ate and drank, and set down the goblet, and purposed to go forth, and she said to me, ' Whither goest thou ?' And I answered, ' To a place I mean to go to.' But she said, ' Thou must not go ; sit still.' So I sat down, and she said, ' So thy love hath so overpowered thee that thou hast wasted all thy property, and hast lost thine hand, bear witness now to me, and the Almighty be the witness that I will not separate from thee, and thou shalt indeed see that my saying is true,' Then sent she after witnesses, and they came, and she said to them, 'Write my contract of marriage with this youth, and witness that I have in possession the dower.' And they wrote my marriage contract with her: then said she, 'Witness that the whole of my property that is in this chest, and the whole that I have in slaves, and handmaidens is given to this youth.' So they witnessed it for her, and I took possession in right of marriage, and they departed after they had taken their fee. Then took she me by the hand, and placed me in a strong room, and opened a very large chest, and said to me, 'Look at what is in the chest,' and I looked, and behold it was filled with kerchiefs. So she said, 'This is thy property that I took from thee, and every kerchief that thou gavest me in which was fifty deenars, I wrapped it up, and cast it into this chest; so take thy property for it has returned to thee, and thou art from to-day my very friend, for God's destiny has come to pass with thee, so that on my account thou hast lost thy right hand, and I could not return thee an equivalent: for if I gave my soul it were but little, and thine were the greater sacrifice.' Then said she, 'Keep safe thy property;' So I removed her chest to mine, and added my property to her property that I had given her, and my heart rejoiced, and my sorrow abated. So I stood up, and kissed her, and thanked her; and she said, 'Thou hast given thy hand for my love; so now am I able to give thee an equivalent? Wullahy! if I were to give my soul for thy love, it were indeed but a little, and I could not then reach that which is thy right claim on me.' So then she made over to me in writing all that she possessed, in her wearing clothes, and her portion, and her chattels for needful uses, and she slept not that night, but as one surely afflicted with grief on my account, until I told her the whole of what befel me. So I abode with her, and we rested thus less than a month, ere weakness gained mastery over her, and illness increased upon her, and she tarried not beyond the fifth day ere she was among the people of the other world. So I laid her out, and spread the earth upon her, and made pious recitation of the Qorân for her and bestowed the lawful alms for her according to the whole of the property, and I turned me from the grave. Then found I that she had wealth in plenty, and chattels, and landed properties, and among the total of these stores, a granary of sesame, of which I sold some to you; and I had no wish to take count with you at this time, until I had sold the rest of the stock, and the whole of that was in the stores ; and now indeed I will not give up the recovery of the price, but if you had not crossed me in that I spoke of to you, verily I would have eaten your meal and given as a present the price of the sesame, that is by you. This now is the cause of the cutting of my right hand and my eating with my left.' So I said to him, 'Thou hast done well, and hence thou hast been kind to me.' And he replied, 'What ails thee that thou should'st not travel with me to my city, for truly I have purchased merchandise of Ægypt, and of Alexandria, so what ails thee that thou should'st not accompany me.' And I replied 'So let it be,' And I settled to go with him at the head of the month, and I sold the whole of that I owned, and bought other merchandise with it, and travelled, I, and the youth to this city, even the city that is yours. Then the youth sold his merchandise, and bought an exchange investment in your city, and went to the Ægyptian countries. And my fate was that I sat in my place this night, until that happened that happed to me in my wandering, and this, oh! king of the age is it not more wondrous than the story of the hunchback? So the king replied, 'There is no help but that you be hanged every one of you.'"—and Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Twenty-seventh Night.

She said, "They relate, Oh! mighty King, that when the king of China said, 'There is no help but that you be hanged,' Upon that stepped forth the Shahid to the king, and said, 'If thou wilt command me I will tell thee a tale befel me at the time before I found this Hunchback; and if it be more wondrous than his story then grant us all our lives;' And the king answered, 'So be it,' And he said, 'Know that I was during the past night at the party where they made a khutmuh, and got together those skilled to recite the Qorân, the fikhees. Now when the readers had read, and concluded, the cloth was spread and amongst that they set before us was pottage. So we set ourselves to eat of the pottage, but one among us did otherwise, and refused to eat of it: so we pressed him, but he swore he would not eat of it, and we remonstrated with him. So he said, 'Be not angered with me; that suffices me, that has already come to pass with me by eating it;' And he broke out saying;—

'Take 'neath your arm what thing you choose,
And fare you forth with it;
And for your eyes e'en that kohl use
That seems to you most fit.'

So when he ceased we said to him, 'As God is with you, what is the reason of your refusing to eat pottage?' So he replied, 'If so it be, and there is no help, but that I eat of the pottage, surely I will not eat of it, save I wash my hand forty times with soap, and forty times with potash, and forty times with galaugale, the total being one hundred, and twenty times.' So upon that the master of the meeting gave order to his servants, and they brought water, and what so he required, and the youth washed his hand as I have mentioned, and he came, and he was as one disgusted, and sat down, and reached out his hand, and he was as one that feared, and he dipped his hand in the pottage, and set to eating, and he was as it were angered, and we were marvelling at him with extreme wonderment. Now his hand trembled, and the thumb of his hand turned upwards, and lo! it was cut off, and he was even eating with the four fingers! So we said to him, 'As God is with you! how is it with your thumb that it is thus? Is it so created or hath some accident injured it?' And he answered, 'Oh! my brothers, and not this thumb alone, but my other thumb also, and both my feet! but wait till you see.' So he displayed the thumb of the other hand, and we found it like the right hand, and in like manner his feet without the great toes. Now when we saw him after this fashion our marvel waxed still greater, and we said to him, 'We have scarce patience to wait for your story, and to hear the reason of the cutting off your thumbs, and the cause of the washing your hands one hundred and twenty times.' So he said, 'Know that my father was a merchant among the principal merchants, and he was the greatest trader in the city of Bughdâd in the days of the Khuleef Hâroon oor Rusheed, Now he was addicted to drinking wine, and hearing the harp, and the other instruments of merriment. So when he died he left not a thing behind him, and I laid him out, and made khutmuhs for him, and sorrowed for him certain days, and nights. Then opened I his shop, but found not in it aught left save some little property, and I found demands for debts upon him. So I made the owners of the debts have patience, and set their minds at ease, and began buying, and selling from week to week, and giving to the owners of the debts, and I gave not over this wise for a time until I had paid the debts in full, and added daily to my principal. Now meanwhile, as I was sitting upon a certain day, I had no warning ere a damsel, my eye ne'er saw a fairer than her, appeared; on her was a striped robe, and upper garment, she was riding a mule, and before her a slave, and behind her a slave, so she stopped her mule at the head of the exchange, and entered, and a servant entered after her; and said, 'Oh! lady, come forth hence, and let no one recognize you, and let not the fire of blame catch us.' So the serving man waited on her closely, till she saw the shops of the merchants, and found not one had opened his shop save I: so she came on, and the servant after her, and sat at my shop, and saluted me, and I never heard aught better than her speech, nor sweeter than her words. Then she displayed her face, and I saw it was like the moon, and I saw in her a sight that cast back on me a thousand fond disquietudes, and my heart was all possessed with love of her, and I kept looking again and again upon her face, and burst out repeating the verse ;—

> ' Say to the lovely one
> On the fawn coloured ass,—' Death's sure and certain,
> My comfort's in thy sweetness ; let me come to thee
> And it may be that this will give me life !
> Thus have I stretched my every hope of comfort.
> Upon thy bounties.' '

Now when she heard this verse of mine she answered me, and said ;—

> ' Mazed with thy love no more I can feign patience,
> This heart of mine has held none dear but thee !
> And if mine eye hath gazed on other's beauty,
> Ne'er be it joyed again with sight of thee !
> I've sworn an oath I'll ne'er forget to love thee,
> And sad's this breast that pines to meet with thee !
> Thou'st made me drink a love-cup full with passion
> Blest time ! when I may give like draught to thee !
> Take with thee this my form where'er thou goest,
> And when thou'rt dead let me be laid near thee !
> Call on me in my tomb my bones shall answer,
> And sigh responses to a call from thee !
> If it were asked, ' What would'st thou Heaven should order ?'
> ' His will' I answer, ' First, and then what pleases thee.' '

Now when she ceased repeating her verse she said ' Oh ! youth, hast thou any fair stuffs by thee ?' And I replied,' Oh ! lady, thy slave is a poor man, yet have patience until the merchants open their shops, and I will suit thee with what thou wishest.' So then we talked together, I and she, and I was drowned in the sea of her love, bewildered with passion for her, till the merchants opened their shops. Then I arose, and brought all she sought for, and the price of that was five thousand dirhems, and I gave them (the things) to the servant, and he took them, and they went forth by the door of the exchange. Then brought they her the mule, and she mounted, and mentioned not to me from whence she came and I blushed to speak to her of that. Now the merchants beset me for the price of the goods, and I acknowledged the debt at five thousand dirhems, and I went home, and I was drunken with her love: Now they set supper before me, and I ate a mouthful, and wondered on her beauty, and her loveliness, and sought to sleep, but sleep came not to me. And I ceased not to be after this fashion for a week; then the merchants required their monies of me, but I made them have patience for another week. Then who was it but she that met me mounted on a mule, and with her a servant, and two black slaves. Then she saluted me, and said, 'Oh! master, we have been tardy in bringing you the price of the stuffs; but bring the cashier and take the price.' So the cashier came, and the servants took out to him the money, and I took possession of it. Then were we talking, I and she, until the market opened, and she said to me, 'Get for me such and such goods.' And I got her from the merchants what she desired, and she took it, and went away, and spoke not to me for the price of it. Now when she was gone, I repented me of that for I had gotten whatso she required to the cost of a thousand deenars. So when she disappeared from mine eyes, I said in my soul, 'How has this love treated me! she has given me five thousand dirhems, and taken goods for a thousand deenars. And I dreaded being beggared for the merchants' money, for I said, 'Surely the merchants know no one save me; this woman truly was naught but a swindling harlot, that led me astray with her beauty, and her loveliness, and saw me a mere boy: then laughed she at me, for that I questioned her not of her abiding place: and ceased not to be in distress, and her absence extended longer than a month. And then the merchants sought their money of me and were hard upon me; so I brought forward my property for sale, and wasted away even unto death. Then sat I down, and I was deeply musing, and I had no warning ere who but she alighted at the gate of the market, and came unto me. Now when I looked upon her, my careful thoughts gave way, and I forgot how I was placed, and she came forward to talk to me with her sweet converse. Then said she 'Bring the cashier, and weigh the money;' And she gave me the price of that she took, and more too. So she was free in talk with me, and I went near to die with gladness, and delight, until she said to me, 'Hast thou a wife?' And I answered 'Nay, truly: I know not woman at all,' And I shed tears. So she replied to me, 'What weep'st thou for?' And I said, ''Tis well.' Then took I some of the deenars, and gave them to the servant, and asked him to be go-between in the matter, and he laughed, and said, 'She is in love with you still more than you with her and she has no want of the stuffs she buys of you, but she does this, but for her love for you: so say to her what you will for she will not be averse to what you say.' Then she saw me, and I gave the servant the deenars, and returned, and sat down, and then said to her, 'Deal truly with thy slave, and kindly grant him that he speaks for.' So then I told her what was in my thought, and she responded to my speech, and said to the servant, 'Go upon my message,' And said to me, 'Do as the servant tells thee;' and she arose, and went away. Now I arose, and paid to the merchants their monies; and profit upon trade was their gain, but regret was all my gain, for that all tidings of her were lost to me, and I slept not any night long. Now it was but a few days ere her servant came to me, and I welcomed him, and asked him of her, and he replied, 'Truly she is ill at ease;' And I said to the servant, 'Explain to me her condition.' He replied, 'This damsel the lady Zoobeiduk [143] owns, the wife of Hâroon oor Rusheed, and she is one among her slave girls; now she besought of her mistress the privilege of egress, and ingress, and she went on, till she became the stewardess of the hureem. Now she spoke to her lady of you, and asked her to marry her to you, but the lady answered, 'I will not do so until I see this youth, and if he be like thee, I will marry thee to him.' So we long for the moment to get thee into the house for if thou get'st into the house, she will couple you and her in wedlock, but if your matter be discovered she will strike thee cross the neck. So now what say you?' I answered him, 'I will go with you, and stand the risk of the matter of which you speak.' Then replied the servant, 'When the night of this day is come, go to the mosque, and pray in it, and abide in it, and this mosque is even that the lady Zoobeiduk built by the Tigris.' So I answered, 'With pleasure and all willingness.' Now when it was the evening I went to the mosque, and prayed in it, and abode there: So when it was the time of early dawn, behold! two servants arrived in a skiff, and with them certain empty chests; so they brought them into the mosque, and turned to go, but one of them lingered, and I looked well at him, and lo! it was he that was go-between to me and her! So after awhile the handmaiden, my mistress, came straight upon us; so when she met me, I arose, and embraced her, and she kissed me and shed tears, and we talked awhile. Then took she me and put me into a chest, and locked it on me, and she met after that with the servant, and he had with him great store of goodly merchandise, and she set to taking, and packing it in these chests, and she locked them one by one until the whole was packed. Then they put them into the boat, and took them off making for the abode of the lady Zoobeiduk. Now anxious thought beset me, and I said in my soul, 'Of a surety wilt thou perish by reason of thy wantonness, and wilt thou get thine end or not?' And I began to weep, and I in the box, and prayed to the Almighty to release me from that state in which I was.

But they gave not over going on until they arrived with the boxes at the mansion of the Khuleef, and they carried off the box in which I was with the rest of them; so the troop of servants attached to the hureem, and the ladies behind the curtain passed along, until they came to an upper servant, and waked him from sleep. So he shouted to the girl, and said to her, 'What is in these chests?' She answered, 'They are filled with wares for the lady Zoobeiduk.' He replied to her, 'Open them each one by one that I may see what is in them.' So she said, 'And wherefore should'st thou open them?' Then he spoke loud, and said to her, 'Be not long about it; there is no help but that these chests be opened.' And he arose upright, and the first which he began to open was the chest in which I was, and he had laid hands on it, and upon that my sense gave way, and I forgot myself in my terror, and the water ran out from the box. Then said the girl to the head servant, 'Oh! steward, thou wilt get me killed, and get killed thyself, and wilt damage goods worth ten thousand deenars! for truly in this chest are dresses, and four jars of the water Zum Zum,[144] and here is it unstoppered, and running upon the dresses that are in the chest, and it will at once destroy their color.' So the eunuch answered her, 'Take thy boxes and get thee gone, God's curse be with thee!' And the servants carried on my chest, and made haste, and the other boxes followed close upon mine. Now meanwhile as they were getting on, lo! there came upon my ear the voice of one saying, 'Alas! alas! the Khuleef! the Khuleef!' So when I heard that I shrunk within my skin, and said a saying that ne'er can shame the sayer thereof. 'There is no power, or strength save in God the Great, the Mighty! this misery have I made for myself!' Then heard I the Khuleef say to the handmaiden, my mistress, 'Fie on thee! what is in these boxes?' And she replied, 'In these boxes be dresses for the lady Zoobeiduk:' And he said, 'Open them for me.' Now when

I heard that I died as 'twere a death outright, and said in my soul, 'Wullahy! verily this day is the best of my days, in the world! and if I get safe from this, then truly will I marry her, and no more words about it, and if my matter be discovered my neck is struck across.' And I testified, 'There is no God, but the God, and verily Muhummud is the Messenger of God,'"—and Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Twenty-eighth Night,

She said "They relate oh! mighty King! that the youth when he said, 'I witness that there is no God save the God,' went on to say, 'I heard the handmaid saying, 'These chests now, in them be a charge of property and things belonging to the dresses of the lady Zoobeiduk, and she desires that no one shall look upon them.' But the Khuleef said, 'There is no help for it, but that they be opened, and I see what is in them.' So he shouted to the servants, and said, 'Bring forward the chests to me.' Then made I sure of death, and no help for it, and was lost to the world; and the slaves kept bringing them forward one after another, and he kept seeing in them scents, and stuffs, and sumptuous dresses, and they ceased not opening the boxes and he ceased not seeing what was in them, clothes, until there remained not but the box in which I was. And they stretched forth their hands to open it, and the handmaid made haste, and came to the Khuleef, and said, 'This chest which thou see'st before thee, look at it before the lady Zoobeiduk, and even in it is her secret.' Now when the Khuleef heard her words he gave order to take the chests within: and the servants came, and carried in the chest in which I was, and put me down in the midst of a chamber among the boxes, and my sweat was streaming from me. Then my mistress took me out, and said, 'Have no terror, now nor fear, but compose yourself, and strengthen your heart, and sit down, till the lady Zoobeiduk cometh, perchance good fortune be thine in winning me.' So I sat awhile, and behold! ten handmaidens, virgins that were as moons, came before me, and they were in two rows five opposite to five, and behold! twenty other damsels, and they of virgin bosoms, and among them the lady Zoobeiduk and she could scarcely move by reason of the robes, and raiment on her. Now when she came forward the damsels parted from about her, and I came to her, and kissed the earth before her, and she signed to me to sit, and I sat down before her. Then began she to question me, and she questioned me of my lineage, and I replied to her on whatso she asked of me; so she was pleased, and said, 'Our nurturing of thee, oh! maiden! hath come to no ill end.' Then said she, 'Know that this handmaiden is to us in place of a child, and even she is given to thee in trust by the Almighty.' So I kissed the earth before her, and was well pleased with my nuptials; then gave she order that I should remain with them ten days. So I abode with them this time, and I saw not the maiden, save that certain serving girls brought me the morning and the evening meal, and after this time the lady Zoobeiduk took advice with the Khuleef on the nuptials of her handmaid, and he gave permisson, and gave an order to her for ten thousand deenars: then sent the lady Zoobeiduk for witnesses, and the kasee, and they wrote my marriage contract with her; and after that they made ready sweetmeats, and dainty viands, and divided them among the whole of the king's mansions, and they delayed in this way other ten days. And after the twentieth day, the maiden went into the baths: then set they before me a tray for the wedding feast on which were dainty viands, and among the rest a large beaker of pottage flavoured with sugar, and rose-water musk scented, and in it fillets of pullets tinged red,[145] and other colors, so as to please the senses. Now Wullahy! I tarried not long ere I bent down over the pottage, and ate of it to satiety, and wiped my hands but forgot to wash them, and waited sitting till the darkness should come in. And the candles were lighted, and the singing women came in with the tabrets, and gave not over presenting the bride in various dresses, and getting their hands crossed with gold, until she had gone round the palace, even all of it. And after that they came forward with her, and disarrayed her of what dress she wore. Now when I was alone with her, and embraced her, she smelt the scent of the pottage upon my hands: so when she smelt the odour, she shrieked with an exceeding loud cry, and the handmaidens came in to her on every side, and I trembled, and knew not what the matter was. And the handmaids said, 'What ails thee oh! our sister?' and she answered them 'Take away, this madman from me! I had conceived that he was wise.' I said to her, 'And what is it has convinced thee of my madness;' and she replied, 'Thou madman! why ate'st thou pottage, and did'st not wash thine hand? Wullahy! I will make thee a return for thy doings! Shall thy like consort with my like?' Then took she from by her side a twisted scourge, and laid on with it on my back, and then upon my sitting place, until I was lost to the world being insensible from excess of beating. Then said she to the handmaids, 'Take him, and go with him to the governor of the city that [146] he may cut off his hand with which he ate the pottage, and washed it not.' Now when I heard that, I said, 'There is no power, nor strength, save in God! would'st cut off my hand because of my eating pottage and not washing it!' Then came in to her the maidens, and said to her, 'Oh! our sister, take not notice of him for that he has done this time.' But she answered, 'Wullahy! there is no help, but that some of his extremities be chopped off.' Then off she went, and was absent ten days, and I saw her not; and after the ten days she came before me, and said to me, 'Oh! black of face, I will teach thee how to eat pottage, and not wash your hands!' So she shouted to the handmaids, and they pinioned me, and she took a razor as bright as might be, and cut off my thumbs, and toes, even as you see! oh! fair assembly! So a swoon fall came on me: then sprinkled she powdered salt upon the wounds, and the blood was staunched and I began to say, 'I will not henceforth eat of pottage, until I shall have washed my hand forty times with potash, and forty times with galongale, and forty times with soap.' So she took a written document from me that I would not eat pottage until I should have washed my hand as I mention to you. Now when you offered me this pottage, my color changed, and I said in my soul, 'This was the cause of cutting off my thumbs, and toes.' And when you were angered with me, I said, 'There is no help but that I fulfil that I have sworn.' Then said those were present, 'And what was it occurred to you after that?' He replied 'When I swore to her, her heart was kindly towards me, and I slept with her, and we abode there awhile: so after this period she said, 'Truly the mansion of the Khuleefs is not a pleasant place for us to abide in, and none other ever entered it save thee, and thou did'st not get in save by the grace of the lady Zoobeiduk: she now has given me fifty thousand deenars, and said to me, 'Take this coin, and go forth and buy a fair dwelling-house for us.' So I went forth, and bought an excellent fair dwelling-house, and removed into the house whatever she possessed of comforts, and made it have no mean appearance with goods, and stuffs, and costly rarities. This now was the cause of the cutting of my thumbs, and toes.'—So when we ate, and returned home and after that came that to pass that happened to the Hunchback, and this was the reason of my story. So God be with you!' Then said the king, 'This is not more delectable than the story of the Hunchback; nay, the story of the Hunchback is more delectable than it and there is no help for the hanging of the whole of you.' Then indeed stepped forth the Jew, and kissed the earth, and said, 'Oh! king of the earth, I will tell thee a tale more wondrous than the tale of the Hunchback.' So quoth the king of China 'Come out with that thou hast to say.' So he said, 'Most wondrous was what came to pass to me in my youth! of a truth I was in Damascus of Syria, and I was studying there. Now meanwhile as I was sitting on a certain day behold! there came to me a servant from the mansion of the chief of Damascus, and said, 'Speak with my master.' So I went forth to him, and turned my face with him to the abiding place of the chief, and I entered. Then saw I at the upper end of the dais, a couch of cedar, plated with plates of gold, and on it one of the race of Adam lying ill, and he a youth, fairer than he one could not see among young men. So I sat down by his head, and I prayed Heaven for a cure for him; and he signed to me in acknowledgment with his eyes. Then said I to him, 'Oh! my master, give me thine hand, grace be with thee!' and he took out his left hand to me. Now I marvelled at that, and said to him 'Ya Allahoo, strange! this youth is fair, comely and of a mighty house, and faulty in manners; this is indeed a strange thing! and I felt his pulses, and wrote a prescription for him, and sat to attending him carefully for a period of ten days until he recovered, and entered the baths, and washed, and came forth. Then gave to me the chief a fair dress of honor, and made me inspector of the infirmary which is in Damascus. Now when I went into the baths with the youth, and the whole bath was kept private for him, and the servants came in to him, and took his clothes on entering of the baths—when he was naked I saw his right hand cut off, but recently, and this was the cause of his weakliness. Now when I saw him I was possessed of wonder, and grieved for him, and looked upon his body, and found upon it marks of stripes of a scourge and I desired to apply unguents because of that: and I was troubled by it, and my trouble appeared in my face. So the youth looked upon me and comprehended what was the matter with me, and said to me 'Oh! physician of the age marvel not in respect to me, for shortly I will tell you my story after you leave the bath.' So when we went out from the baths, and came to the house, we ate meat and sought rest: and the youth said, 'What ails you that you should not take your pleasure in the supper hall?' And I replied, 'So let it be.' So he gave order to the slave to take the carpet below, and ordered them to grill a lamb, and bring fruit to us; and the slaves brought fruit to us, and we ate, and he ate with the left hand. Then said I to him, 'Tell me thy tale;' and he said to me, 'Oh Physician of the age, hear what came to pass to me. Know that I am of the sons of Moussul, and so it was, my father's father died, and left ten male children. Among them was my father, Oh! Physician, and he was the eldest of them. So they grew up all of them, and took wives, and my father was made rich in me, but for his nine brethren, they were not gifted with a child. Now I grew up, and abode among my uncles and they took exceeding pleasure in me. So when I grew up, and reached to men's estate, I was on a certain day in the mosque of Moussul, and it was Friday, the day of assemblage, and my father was with me, and we prayed the Friday's prayer[147] and the people went forth, all of them; but my father and my uncles, truly these sat still talking of strange lands, and foreign cities until they mentioned Ægypt. Then said my uncles, 'Travellers say that there is not on the face of the earth a place fairer than Ægypt, and her Nile.' So when I heard these words I longed to see Ægypt. Then said my father, 'Who has not seen Ægypt has not seen the world, her soil is gold, and her Nile is wondrous, and her women hoorees, and her houses palaces, and her winds gentle, their scent surpasses frankincense, and puts it to shame; and how should it not be so? for she is herself the world; now God favor him that said;—

'Could I quit Ægypt, and her pleasant ways,
What place could e'er I covet after it?
Or leave a home all foreign lands admit
Most sweet,—whose very perfume speaks her praise.

How! while her loveliness a heaven displays;
With pillowy banks wide spread, and gardens exquisite;
She satiates heart and eye for joys most fit,
Are centred there for grave alike or gay,
Or brethern true, united n eath His sway.
Biding in bowers where all delights conjoin.
Oh! men of Cairo, if I must away
Confirm our bonds of love, our ties of union join,
But speak not of her to the winds, lest they
The odours of her groves for lands like her purloin.

Then said my father, 'And if you saw her gardens with the trees, and the cooling shade falling on them, then would you surely bear witness that it was wondrous, and would be satiated in her with pleasure.' So said he, and they took to praising Ægypt, and her Nile. Now when they ceased, and I heard these praises which were made of Ægypt[148] my thought was fixed upon her; So when they gave over, each one arose, and turned his face to his home, I lay down to sleep that night, but slept not because of my violent longing for Ægypt, and there was no pleasure left me, either to eat, or to drink. So when it so was, that after a few days my uncles equipped themselves to go to Ægypt, I wept before my father until he made ready merchandise for me, and I went with them. And he said to them, 'Let him not enter Ægypt, but let him sell his wares at Damascus.' So we journeyed, and I took leave of my father, and we went forth from Moussul, and gave not over journeying until we reached Aleppo, and we halted there certain days, then we travelled until we reached Damascus, and we saw her a city, mistress of trees, and streams, and fruits, and birds, as if Paradise were in her with all its fruits. And we alighted at one of the khans, and my uncles tarried to sell, and to buy, and sold also on my account; and each dirhem turned a profit of five dirhems, and I was pleased at the profits. So my uncles left me alone, and set their faces to Ægypt; and I remained behind them, and tarried in a dwelling of fair construction, that would beggar the tongue in its praises.

I hired it for two denars each month. So I stayed eating, and drinking, until I had spent the money I had by me. And on a certain day I was sitting at the gate of the hall, and behold ! a damsel came before me, and she was dressed in most costly raiment, more sumptuous than that mine eye never beheld, and I beckoned to her, and she did not stop until she was within the gate ; So when she entered, I entered also with her, and shut to the gate upon myself, and her. And she undid her outer veil from her face, and drew off her wrapper : then found I her of marvellous loveliness, and love for her possessed my heart. Then arose I, and brought to her a tray of the best of eatables, and fruit, and whatso befitted the occasion, and I came in with it, and we ate, and we disported, and after that we drank until we were intoxicated. Then rose I, and slept out the sweetest of nights until the morning, and I gave her ten denars. But her face loured, and her brows grew stern, and she trembled with anger, and said, 'Fie upon thee ! Oh ! Sweet Companion ! Is it then that thou thinkest that I hungered for thy money ?' Then she took out from the breast fold of her shift sixty deenars, and scattered them before me, and said, 'Wullahy ! if thou wilt not take them I will not return to thee.' So I agreed to take them from her, and she said, 'Oh ! my beloved, expect me three days hence ; between sunset and evening will I be with thee, and do thou prepare for us with these deenars such things as these will purchase.' So she took leave of me, and turned away, and my sense departed with her. Now when the third day arrived, she came, and on her stuff weft with gold wire, and robes, and raiment finer than were on her at first, and I had prepared the place for her before she came in ; so we ate, and drank, and slept according to our want, until the morning ; she gave me sixty deenars, and bade me make ready, for after three days she would be with me. So I dressed out the place for her, and after some days, she presented herself in silken clothes still finer than the first dress, and the second: then said she, 'Oh! my master, am I not a lovely woman?' So I said, 'Ah! Wullahy art thou!' And she asked, 'Would'st thou let me bring with me a damsel fairer than I, and younger in years than I am, that she may sport with us, and laugh, and ease her heart, for she is afflicted with sorrow since long, and has begged of me that she may go out with me, and abide abroad with me?' Now when I heard her words, I replied, 'Oh! Wullahy as thou willest!' So then we intoxicated ourselves, and slept until the morning. Then took she out to me sixty deenars, and said, 'Make ready still more for us on account of this damsel who is coming with me.' So she turned her away. Now when it was the fourth day I prepared the house and when it was after sunset, behold! she came, and with her a woman alone wrapped in a veil: so they entered, and sat down; and when I saw her, I burst out repeating the verse;—

'How sweet our day,
And oh! how grateful is our lot,
When the harsh cynic's far away,
And heeds us not!
When love and joy
Are ours, and wine with madding sway;
Let part of these their power employ,
Sense needs gives way!
When the moon-beam
Strikes bright upon the sand hill brow;
When wantons o'er some shaded stream
The wavy bough.
When the red rose
So mantling freshly on the cheek,
And as the limber narjess blows
Our dark eyes speak.
When I can prove
The world of pleasure purely sweet,
And my delights with her I love
Are all complete!'

Then was I glad of heart, and lighted the candles, and turned to meet them in gladness and delight: then arose they, and lightened them of the silken clothes were on them, and the new come damsel uncovered her face, and I saw her like the moon at its full, and never saw I fairer than her. Then arose I, and set before them to eat, and to drink, and we feasted, and we drank, and I kept giving mouthfuls to the new come damsel, and filling the cup for her, and drinking with her, and the first damsel grew jealous in her inward soul. So she said, 'Billahy! this damsel, is not she more elegant than I?' And I replied, 'Oh! Wullahy!' She answered, 'It is my wish that you should rest with her.' I said, 'Upon my head be it and my eyes.' Then she arose, and spread the carpets for us, and I rose, and was with the damsel till the morning time. Then rolled I round, and found myself as it were drenched in some liquid, and I thought that I was sweating; so I sat up to wake the damsel, and shook her arm, and her head rolled down from the pillow. Now my sense flew from me, and I shouted, and said, may the All Powerful Protector cover thee!' And I found her throat cut! Then was I intent upon some device to save me, and the world grew black before my eyes, and I looked for mine ancient mistress, and found her not. Then knew I that it was she that cut the damsel's throat in her jealousy of her; so I said, 'There is no power, nor strength save in God, the Great, the Mighty! What shall my plans be?' So I pondered a while, and arose, and took off my clothes, and hollowed a grave in the midst of the court, and took the damsel with her ornaments, and put her into the grave, and turned back on her the earth, and the flag stone, and washed, and put on clean clothes, and took the remainder of my money, and went forth from the dwelling, and locked it, and went to the owner of the mansion. Then made I my heart bold, and paid to him a year's rent, and said to him, 'I am about to travel to my uncles in Ægypt.' So I journeyed to Ægypt, and foregathered with my uncles, and they were glad to see me, and I found that they had just concluded selling their merchandise; so they said to me, 'What is the cause of thy coming?' And I answered them, 'I longed for you;' And I let them not know that I had any money with me. So I abode with them a year, and I used to take my pleasure in Ægypt, and her Nile. And I laid hands on the remainder of my money, and set to squander it, and eat, and drink until the journey of my uncles was nigh at hand. Then fled I forth, for I feared them; and they made enquiries but heard no tidings of me; so they said, 'He will have returned to Damascus.' Now they travelled, and I came forth from my hiding: so I abode in Ægypt three years, until there remained not by me any jot of money. Now I every year used to send to the owner of the house at Damascus its rent, and after the third year my heart was straightened, and there remained not to me save the rent for one year only. So I travelled until I reached Damascus, and lighted at the house, and the owner was glad to see me, and I found the inner chamber locked as it was when I left it. Then did I open it, and take the necessaries of mine that were in it, and I found beneath the carpet on which I was sleeping that night with her that had her throat cut, a neckring of gold [149] inlaid with jewels, and I took it, and wiped from it the blood of the damsel, she whose throat was cut, and I tarried gazing upon it, and for a while I wept. Then waited I two days, and on the third day, I entered the baths, and changed my clothes, and I had not by me one jot of money. And I went on a day to the market, and Satan whispered evil to me, and for that, that was decreed should be fulfilled. So I took the jewelled collar, and turned my face to the market with it, and gave it to a broker: so he arose, and made me wait till the market opened; then the broker took it, and proclaimed it for sale quietly, and I was not aware of it. And behold! the collar being priced gave a value of two thousand deenars; so the broker came to me, and said, 'This collar is a collar of copper fashioned according to the fashion of the Franks, and its price has reached a thousand dirhems.' And I answered him, 'Even so: this now I had made for a certain damsel, and as t'were to put a gibe upon her with it, and my wife succeeded to it. Now we wished to sell it; so go take over the thousand dirhems.'"—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

So when it was the Twenty-ninth Night,

She said, "'They relate Oh! mighty King, that he said to the broker, 'Take over the thousand dirhems.' Now when the broker heard that, he knew that it was a doubtful story; so he went with the collar to the syndic of the market, and gave it to him, and said to him, 'Of a truth this collar was stolen from my house, and we have found the thief dressed in the dress such as trader's sons wear.' So I scarce was aware of it ere the night guard laid hands on me, and took me, and set me before the governor. So the governor questioned me of that collar, and I said to him as I said to the broker; then the governor laughed, and said, 'These words be not the truth.' And I knew not what was doing ere I was stripped of my clothes, and smitten with a scourge upon my sides, and the beating made me smart, and I said, 'I did steal it,' For I said in my soul ''Tis better for thee to say 'I stole it' than to say that 'Its mistress was murdered in my house,' For then would they slay me for her.' So they decreed that I stole it, and they cut off my hand, and scalded the stump in oil, and a swoon came on me. Then made they me drink wine until I recovered; so I took my hand, and went to the house. Then said to me the owner of it, 'What is this hath come to pass with thee? quit the house, and look out for another place for thyself, since thou art disgraced for theft.' But I replied to him, 'My master, bear with me but two days or three until I can ook out a place for myself.' He answered, 'So be it,' And went, and left me. So I remained sitting weeping, and saying 'How shall I return to my people, and I lopped of the hand;

and they will not know that I am innocent.[150] Yet perchance the Almighty may even after that order some matter for me.' And I wept with exceeding weeping. Now when the owner of the house went from me, even excessive grief beset me, and I was disquieted for two days, and on the third day, I scarce was conscious ere the owner of the house came to me, and with him some of the guard, and the syndic of the market, and demanded to see me for that I stole the collar. So I went forth to them, and said to them, 'What tidings?' But they tarried not ere they pinioned me, and threw a chain upon my neck, and said to me, 'The collar which was with thee belongs to the chief of Damascus, and her vuzeer and her ruler.' And they said, 'Surely this collar has been lost from his house, for a space of three years with his daughter.' Now when I heard these words from them, my heart sank, and I said to myself, 'Thy soul is gone beyond a doubt, and there is no help, Wullahy! but that I tell the chief my story: then if he will, let him slay me, and if he will, let him pardon me.' Now when we reached the chief, they made me stand before him, so when he perceived me, he glanced at me with the corner of his eye, and said to those were present, 'Did not ye cut off his hand? of a surety now this man is to be pitied, and there is no fault in him, and ye have sore oppressed him in your cutting off his hand.' Now when I heard these words, my heart gained strength, and my soul was assured of good, and I said, 'Wullahy! oh! my master, I am not a robber, but they charged me with this exceeding crime, and smote me with the scourge in the body of the market, and ordered me to confess; so I lied to my own soul, and confessed to the theft, and I am innocent of it:' So said the chief, 'There is no evil meant to thee.' Then wrote he an order on the syndic of the market, and said to him, 'Give this man a mulct for his hand, and if thou wilt not, I will hang thee, and take all thy property.' So he called loudly to those who stood foremost and they took him, and dragged him off, and I remained, and the chief. Then they lifted the chain from my neck by his command, and loosed my arms, and the chief looked upon me, and said, 'Oh my son, be true with me, and tell me how this collar came to thee.' And he spoke the verse ;—

'Truth best befits thee, even though that truth
Should make thee smoulder on the threatened fire.'

So I said, 'Oh ! my lord, I will tell thee the truth.' So then I related to him what happened to me with the first damsel, and how she came to me with the second, and how she cut her throat owing to jealousy and detailed him the story to the full. Now when he heard my words, he shook his head, and struck his right hand upon the left, and set his kerchief to his face, and wept awhile, and then burst out repeating ;—

'I've known the sorrows of the world in all
  Extremity ;
By her, poor caitiff ! must I mastered be
  E'en till I die !
Absence on every union 'twixt two friends
  Comes soon, or late,
And few are they that have not known the doom
  To separate !'

Then he turned to me, and said, 'Know then, oh ! my son, that the elder damsel was my daughter, and I used to keep her confined in very close restriction. So when she grew up, I sent her to Ægypt, and married her to the son of her uncle ; but he died ; so she came to me, and she had learned immodesty from the children of Ægypt,[151] and went to thee four times. Then came she to thee with her younger sister, and they were both sisters germane, and were mutually attached the one to the other. So when that came to pass which happened to the elder, she let out her secret to her sister ; then sought she to go with her, but she the elder returned alone. So I questioned her of her sister, and found her weeping for her, and she told her mother as a secret in my presence as to what passed in the cutting of her sister's throat, and she ceased not weeping, and saying, 'Wullahy! I shall not cease weeping for her till I die,' And the matter was after that fashion. See now, oh my son, what has come to pass; now I desire of thee not to thwart me in that I offer thee, and this is it, that I could marry thee to my youngest daughter; for she is not a sister germane to them, and she is a virgin, and I will take no dower of thee, but will make thee a daily allowance in my house, and thou shalt abide with me in the place of my son.' So I answered, 'So be it; and whence is it that I have attained that happiness?' Then sent he for the kazee, and the witnesses, and wrote my marriage contract, and I took her to wife, and got from the syndic of the market much money, and I abode with the chief in most esteemed condition. So in this year my father died, and the chief sent a courier as from himself, and caused me to get the money which my father left me, and I am on this day in the happiest of prosperity. This now was the reason of the cutting off my right hand.' Now I marvelled at him, and abode with him three days, and he gave me much money, and I travelled from his house; then arrived I at this your city, and the residence suited well with me: then came that to pass which happened to the Hunchback.' Then said the king of China, 'This is not stranger than the tale of the Hunchback, and so indeed there is no help for your being hanged, but yet there remains the Tailor that is the head of all the mischief.' Then said he, 'Oh! Tailor, if thou can'st relate me any thing more wondrous than the story of the Hunchback, then will I forgive thee the fault.' Now upon that the Tailor stepped forward, and said, 'Know, oh! king of the age, that the matter was very strange that came to pass with me and befel me but yesterday; I was before I foregathered with the Hunchback in the first part of the day at a marriage feast with one of my companions, and these got together in his house we that were some twenty individuals of the people of this city. And among us were the chiefs of the working tailors, and silk spinners, and carpenters, and else besides. Now when the sun rose food was spread before us that we should eat, and behold ! the master of the house entered to us, and with him a youth, a foreigner, well favoured, of the people of Bughdâd, and on that youth were clothes as handsome as could be, and comeliness was his, save in that he was lame. So he came in to know, and made salutation, and we stood up to him : then came he, to sit down, when he saw among us a certain man, a barber ; then refused he to sit, and sought to go forth from among us, but we restrained him, and the master of the dwelling stopped him too, and swore to him he should not go, and said to him, 'What is the reason of thy entering, and then going forth again ?' So he replied 'Wullahy ! oh ! my lord, hinder me not since indeed the reason of my turning back is, this ill omened barber, who is sitting here.' Now when the master of the meeting heard these words, he marvelled with extreme of wonder, and said, 'How is this youth fromBughdâd, and he disgusted with this barber !' Then looked we to him, and said to him, 'Explain to us what the cause is of thine anger against this barber.' Then quoth the youth, Oh ! fair assembly, there came a thing to pass to me with this barber in Bughdâd, which is my city, and even he was the cause of my lameness, and the breaking of my foot, and I swore I would not remain with him in any place, nor even in a town of which he was inhabitant, and I have travelled from Bughdâd, and migrated from it, and abode in this city, and I have not slept the night here save as a traveller.' Then said we to him, 'As God is with thee, tell us the story,' So the youth replied, and as he spoke the barber's color paled, 'Oh ! fair assembly, know that my father was one of the greatest merchants of Bughdâd, and God enriched him not with any son but me. So when I grew up, and reached to man's estate, my father was received into the mercy of the

Almighty, and left me money, and servants, and great equi. page; so I used to dress well, and live well, but the Almighty made me hold women in detestation. However on a certain day I was going along a street in Bughdâd, and behold! a party of women coming down towards me in the footway. So I fled, and entered an alley that had no outlet, and rested myself on the extremity of it on a raised terrace. So I had not sat there more than a short while, when behold! a window looking down upon the place in which I was opened, and there appeared at it a damsel like the full moon at its fullest, I never saw in my life her like; and she had some flowers that she was watering, and it was on the window, So she looked right and left, and closed the window, and went away; and fire as 'twere possessed my heart, and my mind was wholly occupied with her, and hatred turned to love. So I ceased not to, sit there until sunset, and I was lost to the world; and lo! the kazee of the city came riding by, and before him slaves, and behind him servants, and he lighted, and entered the house from which appeared the damsel. Then knew I that he was her father, so I went to my own dwelling, and I was weighed down with care, and I cast myself upon the carpet sorrowing. Then came in to me handmaids, and sat about me, and knew not what ailed me, and I addressed no speech to them. So they cried over me, and began to wail, then came in an old woman to me, and my condition was not hidden from her. So she sat down by my head, and consoled me, and said, 'Oh my son, tell me the tidings, and I will be the means of gaining thee thy end.' So I told her my story, and she answered, 'Oh! my son, this is the daughter of the kazee of Bughdâd, and there is close restriction put upon her, and the place in which thou saw'st her is her apartment, the upper floor, and her father has a very large set of rooms, the lower story, and she sits there alone, and I am most accustomed to have entry to them and so thou can'st not reach her save through me: so set thy wits to work.' Now I invigorated my spirit, when I heard her tale, and my people rejoiced on that day. and I rose in the morning well. So the old woman went away, and returned, and her face was altered with care, and she said, 'Oh! my son, ask me not what came to pass to me with her, when I told her that: for she said to me. 'If thou hold'st not thy peace, oh! ill omened beldam,' (with such words as these,) 'most surely will I do to thee as thou deservest,' Yet there is no help but that I return to her a second time.' Now when I heard that news from her, illness was added to my ailment; but after certain days the old woman came, and said, 'Oh! my son, I claim glad welcome of thee!' So when I heard that my soul returned to me, and I said to her, 'All good be thine.' Then said she, 'When yesterday arrived I went to the damsel, and she looked upon me, and I was broken in spirit shedding tears from mine eyes ; then said she, 'Oh! mine aunt, what ails the that I see thee so straightened in heart?' So when she said that to me, I wept, and said to her 'Oh! lady, I now come to thee from the house of a youth that loves thee, and he is near to death for sake of thee!' And she replied, and sure her heart was softened, 'And whence is the youth thou mentionedest?' I answered, 'He is my son, and the darling of my heart, and he saw thee at the window on a day thou wentest there, and wert watering thy flower seeds, and he saw thy face: so he melts away with love of it, and when I let him know what happed to me the first time with thee, his illness increased, and he took to the pillow, and he is naught save a dead man, no doubt of it.' Then replied she, and her complexion paled, 'And all this is for my sake?' I answered, 'Ah! Wullahy, and what else would'st thou?' She said, 'Go to him and greet him from me, and say, that I am still more sick at heart than he is: so when it is the day of assembly (Friday) before prayers, let him come to the house, and when he is come, go down and open the door, and bring him up to me, and bring him and me together for a while, and let him go back before my father comes from prayers.' Now when I heard the words of the old woman, the anguish I was suffering ceased, and my heart was restored, and I put aside the bed clothes that were on me, and she turned to go, and said, 'Be glad of heart:' and I replied, 'I have not a jot of sorrow left upon me.' And the people of my house, and my intimates greeted me gladly on my recovery, and I ceased not to be thus well until Friday, and behold! the old woman came in to me, and asked me of my state, and I told her that I was in health and happiness. Then put I on my clothes, and perfumed myself, and remained awaiting till the people should go into prayers that I might set off to her, and the old woman said, 'Thou hast time, and to spare: Now if thou would'st go to the baths, and have thy hair taken off there especially after thine illness, that were but what is right.' And I replied, 'That is the proper way, but I will have my head shaved, and after I return will go into the baths.' So then I sent one for a barber[152] to shave my head, and told the servant, 'Go to the market, and bring me a barber, a discreet fellow, and not forward, that will not split my head with his excess of talking.' So the servant went, and brought me this fellow, the evil old fellow! Now when he came in, he saluted me, and I returned him salutation. Then said he, 'Surely I see you thin of body?' And I answered him, 'I indeed was lately ailing.' So he said, 'God make thy grief flee from thee, and thy sorrow, and thine afflictions, and thy distress.' And I replied, 'Heaven grant thy prayer!' Then quoth he, 'All gladness to you, oh! my master, for health's to come to you! Do you wish your hair shaved, or will you be let blood, for indeed it was a tradition of Bin Ubâss, God be gracious to him! that he said, 'By cutting the hair on Friday are averted seventy evils:' And it is related of him also that he said, 'Shaving on Friday preserves from loss of sight, and most diseases.' So I replied, 'Leave off this talk, and come at once, shave me my head, for I am one that is but weakly.' So he arose, and stretched out his hand, and took out a towel, and unfolded it, and lo ! there was in it an astrolabe, and it had seven sides mounted with silver. So he took it, and went into the midst of the court of the house, and lifted his head towards the sun's rays, and looked for a long while, and said to me, 'Know that there has passed, ere this day, which is Friday, and Friday the 10th of the month six hundred and fifty three years since the Prophet's flight, on him that made it be all richest gifts of prayers, and blessings ! and seven thousand, and three hundred and twenty from the date of Alexander, and the ascendant of this day of ours is according to the exactest science of computation from Mars eight degrees, and six minutes, and as it happens that Mercury is his co-ascendant, why that points out that it is good to have the hair cut, and manifests to me that you desire conjunction with a person, and that will be prosperous, but afterwards a matter will fall out of which I will not speak to you.' Then said I to him, 'Wullahy ! truly you weary me, and my life is lessened with your talk, and your augury is other than good, but I did not send for you save to shave my head. So arise, come shave my head, and make no long speeches to me.' But he replied, 'Wullahy ! if you could but know what is about to come to pass to you, you would not do on this day any thing, and I can show you that you will do what I can tell you by computation of the stars.' Then I said to him, 'Wullahy ! never did I see a barber that excelled in the science of astrology besides you ! nevertheless it is my opinion, and I am indeed sure, that you are most prodigal of frivolous talk. I did not call for you save to shave my head, but you come to me with this worthless prattle.' Then said the Barber, 'Do you wish I should do more than this ? truly the Almighty hath bounteously bestowed on you, a barber, an astrologer, who knows the practice of chemistry, and natural magic, and syntax, and grammar, and language, and the science of rhetoric and elocution, and the science of logic, and arithmetic, and astronomy, and geometry, and the law,[153] and the traditions, and commentaries, and who has read books, and taught them, and has had experience of affairs, and has understood them, and has kept the sciences in remembrance, and made certain of them, and has learned the arts, and professed them, and followed the study of all things, and mastered them. Now your father used to love me for my want of forwardness, and for this, my service is yours hereditarily ; and I am indeed wanting in impudence, not as you suppose, and on this account am I called the Silent Man, and the Modest One, and your way should be to thank God, and not oppose me, for I am kindly disposed to you, and benevolently minded towards you, and would that I were in your service a whole year, and that you would abide by my advice, and I would not ask for wages for it !' Now when I heard all this, I said to him, 'You'll be the death of me, no doubt of it, this day' "—And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her.

So when it was the Thirtieth Night,

She said "They relate, Oh ! mighty King, that the youth said to him, 'You'll be the death of me, my very murderer this day !' But he replied, 'Oh master mine, I am he that am named the Silent Man for the fewness of my words, far other than my six brothers, for the eldest is named Bugboog the prattler, and the second Huzar the chatterer, and the third Fugeeg the crackbrain, and the fourth, his name is the Longnecked Goglet, and the fifth, his name Nushar the tale spreader, and the sixth, his name is Shugashig many clamours, and the seventh, his name is The Silent Man, and he am I !' Now when the Barber gave me still more talk, I thought my very gall bladder would burst, and I said to the servant, 'Give him four deenars, and dismiss him ; let him turn from me to the face of him that made him, for I have no need of having my head shaved.' Then quoth this barber, when he heard these words of mine to the servant, 'How comes this saying, Oh! my lord! Wullahy! I will not take wages of you until I've served you, and there is no help for it, but I do serve you, for to serve, and minister to your wants is a duty to me; so be not disgusted with me that I do not take money of you, for indeed if you do not know my quality, I know your's, and your father, God's mercy on him! was used to treat me mighty fairly, for he was truly a kind man: so one day your father sent after me, as it might be this blessed day, and I went unto him, and there was a party of his intimates about him, and quoth he to me 'Let me some blood.' But I took out the astrolabe, and took the sun's altitude, and found the ascendant was unfavourable to him, and to let blood during it was bad: so I let him know that, and he did according to my order, and waited; then burst I out extemporaneously in his commendation;—

'I went to my patron to let him some blood,
But saw that the moment for's health was n't good;
I sat, and discoursed of all sorts of strange matters,
And spread widely before him the lore my wit scatters:
The audience admired me! 'You've passed in defiance,'
Quoth he, 'E'en wit's bound'ries, your store house of science!'
'If you didn't,' quoth I, 'Give me wit when I want it, I
Could'nt, great Sir, possess wit in such quantity!
You're sole author as 'twere, of grace, bounty, and suavity;
I treasure the world with wit, wisdom, and gravity!'

So your father was very much pleased, and shouted to the servant, and said, 'Give him an hundred and three deenars, and a dress of honor!' So he gave me all that in so much, that the prosperous moment came, and I let him blood on it, and he did not oppose me. So after letting him blood I had no power to keep silence till I said, 'As God's with you, oh! my lord, how opportune was your saying to the servant, give him an hundred and three deenars?' And he answered 'One deenar is due to astrology, and one deenar was due to discourse, and one deenar was due to surgery, and the hundred deenars, and the dress of honor were due to your commendation of me.' So said I to the Barber, 'God had small pity for my father that let him know your like.' And this Barber laughed, and said, 'There is no God but the God, Muhummud is Messenger of God? Praise to Him that caused change, and changeth not! truly I took you not save for a wise man, but you are weakly brained from illness; now God has said in his blessed book, 'The restrainers of wroth, and the forgivers of man, and so on,'[154] So you are excused on every head; yet I cannot conceive the reason of your hastiness; for you must know that your father, and your grandfather, never did either of them any thing save on my advice, and it has been said, 'Let the advice be estimated,' And 'There is no harm in advice,' And it has been said too in certain proverbs, 'Whoso hath not by him an elder than he, will never himself an elder be,' And the poet hath saith;—

'Whatever needful thing thou undertakest,
First seek advice of one experienced;
And cast not it away.'

'Now you will not find any one more acquainted with affairs than I, and I am aware of future things: I'll serve you and will not be vexed by you, so how can you be vexed with me! indeed I'll bear patiently with you for the sake of the kindness that your father shewed me.' So I said unto him, 'Wullahy! oh! you tail of a jackass! here have you been making long speeches to me, and talked still more and more to me, while I wanted you to shave my head, and get away from me!' So then he soaped my head, and said to me, 'I have perceived that you have taken a distaste to me, but I will not take it ill of you, because your wit is weak, and you are a boy; and as you were but yesterday I might have carried you on my shoulder, and gone with you to the school.' Then answered I, 'Oh! brother mine, as God's grace is with you, have patience with me till my matter is done, and then go forth the way you will !' And I rent my garments. Now when he saw me do this he took the razor, and sharpened it, and gave not over sharpening it, until my sense was nigh leaving me. Then stept he up to my head, and shaved some of it ; then lifted he his hand, and said, ' Oh ! my lord, hastiness is of Satan, but patience of the merciful, and then began repeating ;—

' Act on sure grounds, nor hurry fast,
To gain the purpose that thou hast ;
And be thou kindly to all men
So kindly thou'lt be called again ;
For not a deed the hand can try,
Save 'neath the hand of God on high,
Nor tyrant harsh work tyranny,
Uncrushed by tyrant harsh as he !'

Then said he, ' Oh ! my lord, I do not think you are aware of my rank ; surely my hand presses the heads of kings, and men of power, and ministers, and men in command, and learned men, and the poet said on me the verse ;—

' Like knots in the way other callings appear,
But this fellow's the shaver that pares the path clear
Above every craftsman he takes his stand,
And the heads of kings are under his hand !'

Then said I to him, ' Leave talking of what does not concern you, for you've straightened my very heart, and distracted my attention.' And he replied, ' I think you a trusty man :' So I said unto him, ' Yes, yes, yes, I am,' And he answered, ' Restrain your spirits, for hastiness is of Satan, and the bequeather of repentance, and disappointment, and he has said, on whom be blessings and peace, ' The matter's good on which thou makest delay ;' but I, Wullahy ! have some doubt about your affair : so I should like you to let me know what you are after, for I am much afraid that it is something else than that which is good, and it wants now three hours to prayer time.' Then said he, 'I do not wish to be in doubt upon that; nay, I want to know the time to exactitude, for verily 'A word when guessed in doubt, bears harm about,' and especially from one like me, whose science is notorious, and directs mankind at large; so it does not befit me to talk by conjecture as talks the common sort of astrologers.' So he threw the razor from his hand, and took the astrolobe, and went under the sun, and stood there a very long time, and returned, and said, 'There remains still to prayer time three hours, neither more, nor yet less.' Then said I to him, 'As God is with you, hold your peace with me, for you have burst my liver.' So he took the razor, and sharpened it as he did at first, and shaved part of my head, and said, 'I am afflicted about your hastiness; now if you would but let me into the cause of it, it were good for you; for you must know that your father, and your grandfather did neither of them a single thing save by my advice.' Now when I perceived there was no escape for me from him I said to my soul, 'The time of prayer is come, and I wish to go before the people come out from prayers; now if I am delayed an hour, I know not what way to get in to her.' Then said I aloud, 'Be brief, and leave this talk, and this impertinence, for I want to go to a party to some of my intimates.' Now when he heard mention of the party, he said, 'Your day is a blessed day for me, since it was but yesterday I engaged a party of my acquaintance, and I forgot to provide any thing for them to eat, and this moment I was thinking of it, and shall be disgraced with them.' So I said to him, 'Do not be distressed about this matter after letting you know that I am this day of a party out: so every thing that is in my house of eatable, and drinkable, this is yours, if you will get through your work, and make haste in shaving my head.' And he replied, 'God give you fair return! draw me a list of what is in the house for my entertainment that I may be aware of it.' So I said to him, 'Five dishes of meat, and ten chickens dressed in colors, and a lamb roasted.' And he answered, 'Set them before me that I may see them :' So I had all this set before him. Now when he set eyes on it he said, 'The wine is wanting,' So I answered, 'It is by me.' And he said, 'Set it out ;' and I had it set before him. He said 'God bestow on you what your soul loves best ; but yet the perfumes are wanting, and the sweet scents.' So I had set before him a case of aloes, perfumes and frankincense, and ambergris, and musk was worth fifty deenars ; and as the time grew short and spare, so my heart was straightened too. Then said I to him, 'Take this, and shave me the whole of my head, by the life of Muhummud, be blessings on him and peace !' But the barber replied, 'Wullahy ! I will not take it till I see the whole of what is in it.' So I ordered the servants to open the case, and the barber cast the astrolabe from his hand, and sat on the ground, looking over the scents, and the perfumes, and the frankincense, which was in the case, until my heart was straightened. Then stepped he up, and took the razor, and shaved some little of the left side of my head, and broke out repeating ;—

'The boy sprouts up just like as was his sire.
The Tree most surely shows what root is hers.'

And he said, 'Wullahy' oh ! my son, I scarce know whether I shall thank you, or thank your father, for surely my party this day is all owing to some part of your beneficence, and kindness ; and there is no one of my party worthy of that, but yet have I a set of honourable friends, like as Zuntoot the broker, and Joolee the garlick seller, and Suleet the beanman, and W'krushut the grocer, and Humeed the dungdrawer, and Su'eed the camelman, and Soobid the sawyer, and Aboo mukârish the cold bath owner, and Kuseem the watchman, and Kureem the groom, the whole of them, there is not among them a sulky fellow nor quarrelsome in his drink, nor impudent, nor niggardly, and every single one of these has a dance that he dances, and a song that he sings, and the best of what's about them is that they are like your servant, your slave here, that know not what much talking is, nor what is forwardness. Now for instance the bath man he sings to the drum some thing that's like magic, and he will stand up and dance, and say,[155] 'I am going, oh! my mammy, my best hope, my water pot!' But the garlick seller,—now he indeed comes in with craft still fairer than the rest, and will dance, and will sing 'Oh! morning dance! Oh! lady fair, what fault are you guilty of?' So that no one's heart can empty itself with laughing, at him, and the dungdrawer, now he will sing, and make the very birds stand still, and will dance and say, 'The bottle in my wife's house, it lies in a chest.' And he has privilege allowed him, and sure he's a wicked rogue, and speaking of his beauty I am wont to say;—

'I am so mad in love with the dungdrawer,
That for him I'd give my life away;
The gait is so sweet of the dungdrawer,
It tells of the dancing spray.
One night it fell out that chance, or fate
Presented him mine eyes before,
Quoth I, 'Love makes me grow less and less,'
Just as it gets more and more.
With the fire of love inspired by you,
This heart of mine you've set in a flame.
'T'is no wonder,' quoth he, 'if a dungdrawer'
A lamplighter became.'

And whatso can delight the sense with sport, and merriment, is in perfection in each one of these.' Then said he, 'But there is no telling like seeing; so indeed make up your mind to come among us, for that will be most pleasant both for you and for us,—and will make you desert your acquaintances, to whom you are partial; for the mark of illness is on you, and you evidently at times go among sets of men that be mighty talkers, speaking still of what does not concern them; or there may be among them some one forward fellow, that splits your head with talk, and you are weak of heart with illness.' So I answered him, 'That was of course on some other than this day,' And I laughed with a heart of rage and said to him,' Finish your work, and I will get me into the Almighty's protection, and do you go to your friends for they are expecting your coming.' Then said he, 'Oh ! my lord, I only seek to make you associate with these sort of merry dogs, the sons of men, in whom is neither impertinence, nor the vice of much talking ; for never since I was born, was I able to associate with one that asked questions on what did not concern him, and I never associated save with one that was like me, of few words. Now you, if you but associated with, and even saw them, but one single while, you would desert the whole of your intimates.' So I replied, 'God make your joys complete with them, and there is no help but that I come among them some day or other :' But he said, 'I want that on this very day, for I have wholly set my heart upon your going with me to my friends, and let me go on with what you have so kindly given them ; and if there is no help but that you must go to your friends this day, why I will go with these goodly presents that you have given me, and leave them with my intimates, that they may eat and drink and not wait for me ; then I'll return to you, and go with you to your friends, for there is no ceremony between me, and my friends to prevent me from leaving them, and I will come back to you quickly, and go with you whither soever you set your face.' Then said I, 'There is no power, nor strength save in God the Great, the Mighty ! go you to your friends, and make merry with them, and let me go to my friends, and be with them this day for they are expecting me.' But the Barber said, 'I'll not let you go alone.' So I replied, 'Of a surety the place to which I go, none can enter save I.' And he answered, 'I think you are going to day to an appointment with some woman ; now if you were to take me with you, truly I am more trustworthy than all other men, and could bring you prosperously to the end you wish ; but indeed I am afraid you are going after strange women : then will you destroy your soul ; for this city Bughdâd no one can do any thing in the way of these sort of things, especially on this day : for this Governor of Bughdâd is a mighty sharp sworder.' So I said, 'Shame on thee ! thou evil old fellow ! be thou annihilated ! to what end is this talk that you meet me with ?' And he answered me, 'Oh ! cold of heart, you say to me what is not true, and you are afraid of me, and I know this, and am certain of it, and surely would I seek to save you this day with my very life.' Now I was fearful lest my people should hear, and my neighbours, this talk of the Barber's. So I kept silence for a very long time, and the time of prayer surprised me, and the [156] Khutbuh passed by, and he had just finished shaving my head : then said I to him, 'Go to your friends with this meat and drink, and I will wait for you till your return, and then come with me.' And I gave not over smoothing him down, and deceiving this cursed fellow to get him to go from me : so he said to me, 'You are deceiving me, and will go out alone, and throw your soul into jeopardy, whence you cannot extricate it ; now Allâhoo ! Allâhoo ! you shall not go till I return to you, and go with you to learn how your affair is concluded.' So I replied 'So be it; be not long from me,' And he took the whole of the meat, and drink, I had given him, and the rest of it, and went out of my house, and the cursed fellow gave it in charge to a porter, and sent him to his house, but concealed himself in one of the alleys. So I rose on the instant, and the Moo'uzzinis had called to prayer : and I dressed, and went out alone, and came to the lane, and stood by the house, in which I had seen the damsel. Then found I the old woman standing expecting me, and I went up with her into the upper story in which the damsel was. Now when I entered it, behold ! the master of the house returned to his home from prayers, and entered the outer court, and tapped at the door; so I passed from the window, and I saw this Barber, be the curse of God upon him, sitting at the door, and I said 'Whence came this devil on me?' Now it happened that a handmaid of the master of the house had committed a fault; so he beat her, and she shrieked, and his slave came in to rescue her, and he beat him, and the other roared too; then thought the Barber, the cursed fellow, that some one was beating me; so he shouted, and tore his garments, and scattered earth upon his head, and kept on roaring, and calling for help, and the people about him, and he saying, 'My master's getting murdered in the house of the kazee!' Then went he to my house, and he shouting, and the people after him, and told the folks of my house, and my slaves: and I scarce was aware of it ere they too came on tearing their clothes, and throwing their hair about, and shouting, 'Alas our master!' And this Barber before them, with his clothes rent, and he too shouting. (So goes the tale.) And my people gave not over screeching, and he at the head of them screeching also, and they kept saying, 'Alas! he's murdered! alas! he's murdered!' And they wailed about the house in which I was. So the master of the house heard the clamour, and the yelling at his gate, and said to one of his servants, 'See what are the tidings.' So the servant went out, and returned to his master, and said 'Oh! my master, at the gate there is more than ten thousand souls, what with men, and women, and they are screeching, 'Alas! he's murdered!' And keep pointing to our house.' Now when the kazee heard that the matter seemed serious to him, so he was angered, and rose, and came forth, and opened the door: then saw he a very great assemblage: and he was astounded, and said, 'Oh! people what is the matter?' So the servants said to him 'Oh! cursed one! oh! dog! oh! hog! is it you that killed our master?' So he answered, 'Oh! people, and what is it your master has done, that I should kill him?'"—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her

So when it was the Thirty-first Night,

She said "They relate, Oh! mighty King, that the kazee said to the servants. 'What is it your master has done that I should kill him? And this is my house before you,' Then said the Barber to him, 'You were beating him within this house with a scourge, and I heard the cracks it made,' And the kazee replied, 'And what was he doing that I should kill him, and who brought him into my house, and whence came he, whither went he?' So the Barber answered him, 'You are an unlucky old fellow truly, and I know the story, and the whole state of the matter: your daughter loves him, and he loves her: so when you knew he had come into your house, you gave orders to your servants, and they beat him: Wullahy! there shall be no judge between you and us but the khuleef, or else do you bring out our master to us that his folks may take him, before they go in and tear him out from your house, and you be shamed.' Then said the kazee to him, and he was reined in as t'were from speaking and had his mouth stopped by shame owing to the people, 'If you be a true man, do you go in, and take him out.' And the Barber dashed on, and entered the house. Now when I saw the Barber enter, I looked for a way to get out, and flee away, but found none save that I perceived in the upper chamber in which was a great chest; so I got into it, and pulled back the lid upon me, and held my breath. Now the Barber came into the dwelling, and he was hardly in it ere he turned to look for me, and came up to the place in which I was, and turned him right and left, and stepped up to the chest in which I was, and carried it off on his head; my senses left me, and he departed hastily. Now when I perceived that he would not leave me, I drew a long breath, and opened the chest, and threw myself on the ground, and my foot was broken. Now the door was open, and there stood a very great crowd of people at the door looking in, and there was in my sleeve a quantity of gold pieces which I had intended to use on a day like this, and an occasion such as this was. So I kept scattering the gold to the people that they might be taken up with it; so they snatched it, and were occupied with it, and kept running down the alleys of Bughdâd right and left, and this accursed Barber after me, and whatso place I went into this Barber would go in after me, and he saying, 'They wished to deprive me of my master; Thanks be to God, that brought me as a succour upon them, and released my master from their hands! You would not give over going by your own evil devices, until you did yourself this evil deed, and had not the Almighty blessed you with me, you could not have got free from this straight, into which you fell; for they were throwing you into a straight whence you could not ever have got free, and how you were longing for me to be with you that I might get you out! truly your evil devices have well nigh killed me, and you were wanting to go out alone! however I will not call you to account for your folly for you are small of sense, hasty tempered!' Then said I to him, 'Is not what has come to pass through you enough for you that you should run behind me and talk me talk like this in the market places?' And my soul was well nigh torn from me by the excess of my fury at him. So I entered a shop in the midst of the market, and I took shelter with a weaver, and he kept the Barber off from me. So I sat in a back room, and said in my soul 'I do not count that I shall be able to get away from this accursed Barber, and he standing by me night and day, and not a breath space left me that I do not see his person.' So I sent on the instant to fetch legal witnesses, and wrote a will for my people, and disposed of my property, and appointed an overseer for them, and ordered him to sell the house, and the lands, and willed it away to great and small, and went forth travelling from that time that I might be freed from this rascal. And I came, and dwelt in your town, and I have been a long time in it. Now when you invited me forthwith I came, and saw this accused rascal in your house at the upper end of the place, and how could my heart be glad, and my stay pleasant in your house with this fellow, he that had done this deed by me, and my very foot broken by means of him!' So then the youth refused to sit down. Now when we heard his story with the Barber, we said to the Barber, 'Is this true that this youth says of you?' And he replied, 'Wullahy! I did this by him of my subtlety and my sense, and my humanity, for if 'twere not for me he were surely dead, and there was no cause of his salvation save I! and he did right fairly who hurt him in his leg, but hurt him not in his life. Now had I been a naughty talker, I should not have acted nobly by him, and even now I'll tell you a story that came to pass to me that you may be well assured that I am of few words, and that there is no forwardness in me, far other than my six brothers; and this it is—I was in Bughdâd in [157] the time of Ul Mustuusir Bullah Bin ul Mustuzee Bullah, and he was khuleef in that day in Bughdâd, and he used to be kindly to the poor, and the wretched, and sit with the learned and the honest. Now it happened to him one day that he was wroth with ten persons. So he ordered the superintendent of Bughdâd to bring them into presence on the day of the Festival, and they were wearied with pursuing the road. So the Superintendent came out of the city, and took them, and went down with them into a skiff; now I saw them, and I said, 'These are not assembled save for a marriage Feast.' And I supposed that they were spending their day in that skiff, with eating, and drinking, and that they had no companion save I. So I arose, oh! fair assembly, and in the plenitude of my humanity, and soundness of my sense I went down with them in the skiff, and entered into conversation with them, but they crossed over and sat on the other side. And then came hither a man of the body guard, and many assistants with chains and they cast them on their necks, and cast a chain on my neck, with the rest of them, and this, oh! fair assembly, was it not owing to my humanity, and the spareness of speech that I held my peace, and did not please to speak? so they took us by the chains, and brought us before Ul Mustuusir Bullah, Lord of the Faithful. So he gave orders to smite the necks of the ten; and the swordman stepped forth after we were seated before him on the blood leather,[158] and he drew his sword and smote the neck of one after another until he smote the neck of the tenth; and I remained. So the khuleef looked upon me, and said to the swordman, 'What ails you that you smote the necks of but nine? And the swordman replied, 'God forbid! that you should'st give order to smite the necks of ten, and I smite the necks of but nine!' So the khuleef said to him, 'I do not think that you have smitten the necks of more than nine, and this that is before you, even he is the tenth.' And the swordman answered! 'By thy graciousness, they are indeed ten.' So he said, 'Count them.' And lo! they were ten! Now the khuleef looked upon me, and said, 'What induced you to your silence in a time like this, and how were you with men of blood, and what was the cause of this, and you a very old man, and thy sense but slight?' Now when I heard the address of the Lord of the Faithful, I said to him 'Know, oh! Lord of the Faithful, that I am the Silent Elder, and I am possessed of an exceeding share of invention, but for the soundness of my sense, and the abundance of my wit, and the spareness of my speech, there is no bounds to it, and my trade is that of a barber. So when it was yesterday in the early part of the day, I saw these ten men making for a skiff, and I entered into converse with them, and went down with them, and supposed they were bound for a marriage feast. Now it was not more than an hour ere the assistants were upon them, and put chains upon their necks, and put a chain upon my neck with the rest of them: so from the excess of my humanity I held my peace, and spoke not a word, and what was this but humanity! So they went on with us till they made us stand before thee, and thou gav'st order to smite the necks of the ten, and I remained before the swordman, and let you not know of my being; now is not this humanity, of the greatest, so that through it I took my share of slaughter with them, yet ever and ever do I this wise act nobly with mankind, and they recompense me with the savagest requital!' So when the khuleef heard my words, and knew that I was excessivly humane, a man of few words, with no forwardness in me, as this youth supposes, whom I released from frightful dangers, he laughed with excessive laughter, until he fell upon his back. Then said the khuleef to me, 'Oh! Silent-man, and are your six brothers like you? is there in them invention, and science, and spareness of speech?' I replied, 'They would not be alive, nor would they be extant if they were like me! but thou dost put reproach on me, oh! Lord of the Faithful, and it is not proper for you to even my brothers to me, for they from the excess of their talking, and the spareness of their charity, have got every one of them a maim. For of them one is blind of an eye, and one blind altogether, and one is paralytic, and one cropped of the ears, and the nose, and one shorn of both lips, and one an hunchback; and do not conceive, oh! Lord of the Faithful, that I am prodigal of speech; indeed there is no help but that I explain to you that I have been daily exceeding in generosity towards them; for to every one of them there is a story, that happened to him in so much that he got a maim:—and I'll tell them you. Know, oh! Lord of the Faithful, that the first, and he is the hunchback, took tailoring for his trade in Bughdâd, and he used to sew in a shop that he was fain to hire from a man of much wealth, and this man used to dwell over the shop,[159] and there was on the lowest part of the man's house a mill. Now meanwhile my brother, the hunchback, was sitting in the shop on a certain day sewing, he lifted his head, and saw a woman like the full moon mounted up at a window of the house, and she was looking out at the people. Now when my brother saw her his heart was possessed with love of her, and he kept his whole day looking upon her; so my brother neglected his tailoring, until the evening. So when it was the next day in the morning time he opened his shop, and sat to sew, and every while he stitched a stitch, he kept looking to the window; and he saw her in that same way, and his love for her augmented, and his madness for her. And when it was the third day he sat in his place, and he looking at her; and the woman spied him, and felt that he had become fettered with love of her, and she laughed in his face, and he laughed in her face; and then she disappeared from him, and sent her handmaid to him, and with her a bundle, in it a piece of flowered scarlet stuff. And the damsel went to him, and said to him, 'My lady greets you with the word of peace, and desires you to cut for her with the hand of kindness, a shift from out this piece, and sew it with fair sewing,' And he replied to her, 'To hear is to obey.' So then he shaped for her a garment, and finished its sewing within that day. Now when it was the morrow, in the morning came the handmaid, and said to him, 'My lady sends thee peace, and asks you how you rested yester-night; for truly she tasted not sleep owing to her heart being taken up with you.' Then she set before him a piece of yellow satin, and said to him, 'My lady bids you shape a pair of trowsers for her out of this piece, and sew them this very day.' And he replied to her, 'To hear is to obey; greet her for me with exceeding humble greeting, and tell her that her slave is obedient to her order, let her give such order as she will.' Then began he upon the cutting, and worked hard at the sewing the trowsers, and after an hour she appeared to him at the lattice, and saluted him with a sign, and she one while would hide her eyes, and one while would smile in his face, and he began to think that he had surely made a conquest. So then she disappeared from him, and the handmaid came to him, and he made over to her the trowsers, and she took them, and returned; and when the night came on he threw himself on his bed, and lay tossing about till the morning. Now when the morning dawned he rose, and sat in his place, and the damsel came to him, and said to him, 'Truly my master asks for you.' So when he heard that he feared with exceeding fear, and when the handmaid was aware of his dread, she said to him, 'There is no evil meant thee; there is nothing herein save good; for my lady has made a good understanding between you and my master.' And the tailor rejoiced with exceeding joy, and then went with her. So when he came in to her master, the husband of her lady, he kissed the earth, and the master returned him the greeting, and then gave over to him a great quantity of stuffs, and said to him, 'Shape me shirts out of this, and sew them.' and my brother answered 'To hear is to obey.' And he gave not over shaping until he had cut out twenty shirts by the evening time, and had not tasted food; so the master said to him 'How much would the wages for this be?' And he replied, 'Twenty dirhems.' So the husband called out to the handmaid, and said, 'Bring me twenty dirhems,' Then said my brother not a word, but the damsel signed to him meaning that he should not take any thing from him: so my brother said 'Wullahy! I will take naught from you,' And he took his tailor's geer, and went forth to the wilderness; for my brother was destitute, even to a mite, and there were three days passed that he had naught to eat nor to drink save the little earned by his handwork in that tailor's job which he was doing for them. So the handmaid came to him, and said to him, 'What have you done?' And he replied, 'They are finished,' And he took them, and came with her to them, and made over the clothes to the husband of the damsel, and turned back on the instant. Now the damsel had informed her husband of the case of my brother, but my brother knew not that; and she, and her husband agreed to make my brother work at tailoring for nothing, and they used to laugh at him. So when the morning dawned, he came to his shop, and the handmaid came to him, and said to him, 'Speak with my master.' So he went with her; and when he reached him, the master said 'I wish you to cut out for me twenty under vests.' And he shaped them, and took the clothes with him, and turned away. Then sewed he these vests, and went with them to the master, and he praised his sewing, and offered him a purse in which was money, and he reached out his hand, but the damsel signed to him from behind her husband that he should take nothing; then quoth he to the man, 'Oh! my master, be not in haste, for there is time in plenty for me to wait.' And he went forth from his house; and he indeed was more meanly meek than a donkey, for five things were at once heaped on him, love, and beggary, and hunger, and nakedness, and toil, and nevertheless he strengthened his soul to endure! Now when my brother had finished all their jobs, they played a trick to him, and married him to their handmaid; and on the night when he wished to wed her, they said to him 'Rest the night long in the mill, until the morrow; for it will be lucky.' And my brother fancied this true so he rested in the mill, alone; and the husband of the damsel went, and set the miller upon him that he should make him go the round in the mill. So the miller came in to him when night was half spent, and began to say, 'This bullock is worth naught, and stands still, and cannot hold out going the mill round this night, and yet wheat is very plenteous with us.' So he went down to the mill, and filled the hopper with wheat, and made towards my brother, and there was in his hands a cord: so he tied this round his neck and said 'Come up! round with the wheat! do you want to do nothing, but eat and drink!' So he took a whip in his hand, and smote him with it, and my brother began to cry, and to roar, and he found no one to help him, and the wheat was ground by close upon the dawn. Then came the master of the house, and saw my brother tethered to the yoke, and he went away. Then the handmaid came to him early in the day, and said to him, 'I and my lady are sad for what has come to pass to you, and we have borne your grief with you.' And he had not as it were a tongue to return her an answer from excess of beating and of labour. So then my brother went to his home, and behold! the doctor of law that had drawn out the marriage deed came, and saluted him, and said to him, 'God keep thee! this face tells of pleasant doings, and of sport, and of dalliance from evening till dawn.' But my brother replied to him, 'Heaven grant the liar no peace! oh! you with a thousand horns; Wullahy! I went not save to grind in the place of the bullock until morning!' So said he. 'Tell me thy tale.' And my brother told what had befallen him, and he answered, 'Your star stands not with her star, and if you will I can alter that contract for you.' And then said he to him, 'Look lest another trick be not in store for you; And he left him. And he went to his place, looking till some one should come with a job whence he might get some sustenance. And lo! he was aware of the handmaid that came, and said to him, 'Speak with my lady,' But he answered her, 'Begone, oh! daughter well begot, there are no dealings between me, and between thy lady!' So the handmaid went away, and informed her mistress of that; and my brother was scarce aware, ere she too appeared to him at the window and she was crying, and saying, 'Wherefore, oh! my beloved, are there no dealings 'twixt me and you?' But he returned her no answer; so she swore to him that all which befel him in the mill was not of her free well, and that she was innocent of that matter, Now when my brother looked upon her beauty, and her perfections, and heard her earnest words, that humour which possessed him passed from him, and he accepted her excuse, and rejoiced in the sight of her. Then he saluted her and talked with her, and sat at his tailor's work a long while, so after that the handmaid came to him, and said to him, 'My lady greets you, and says to you that her husband has gone out to sleep at the house of some of his friends the night long; so when he is gone to them do you come to our house, and stay with my lady in fulness of joy until the dawn.' Now her husband had said to her, 'How will the matter be managed to get him away from you?' And she replied, 'Leave me to baulk him with another trick, and get him made a public show thro' all this city.' And my brother knew naught of the deceit of women. Now when it was the evening the handmaid came to him, and took my brother, and returned to the house with him, and when the mistress saw him, she said to him, 'Wullahy! oh! my master, I have indeed been longing for thee very much.' So he replied, 'Wullahy! grant me quickly first a kiss before all else.' And he had not finished his speech, ere the husband of the damsel came forward from a room hard by, and said to my brother, 'Wullahy! I will not part with you, save at the house of the chief of this city guard!' And my brother supplicated him, but he listened not to him, but carried him off to the governor; and he smote him with scourges, and mounted him on a camel, and showed him round the city, and the people kept crying out to him, 'This is the return for him that violates men's privacy?' And he was expelled from the city. Then went he forth, and knew not whither he should make for. 'Twas then I showed myself, and went to meet him, and treated him befittingly, and restored him, and established him in my house even till the present time.' Now the khuleef laughed at my words, and said, 'Thou didst fairly, oh! Silent-man, oh! thou spare of speech!' And he ordered me to take leave, and depart, but I said, 'I will accept nothing of you until I tell you what befel the rest of my brothers, and do not conceive that I am prodigal of speech. Know oh! Lord of the Faithful, that my second brother's name was Bukbâkah the prattler, and he was the paralytic. Now it befel him on a certain day that he was going about his business, and lo! he was aware of an old woman that sought to meet him, and said to him 'Oh! man, hold a little, till I propose a certain matter to you, for truly it will make you marvel: so do it for me, and pray God give you good of it!' So my brother stood still, and she said, 'Shall I tell you of a certain thing, and put you in the way of it, and will you not be prodigal of speech?' And my brother replied to her, 'On with your talk.' So said she to him, 'What say you? a noble house, and a fair garden with her waters flowing, and fruit! and wine, and a beauteous face that you may embrace from evening until dawn! Now if you will do whatever I shall show you, you will see what is good!'—Now when my brother heard her words, he said to her, 'Oh! mistress, and how set you on me in this matter beyond all other created men, and what is it in me that makes you marvel?' But she answered my brother, 'Said I not to you, be not prodigal of speech? So hold your peace and come with me.' So the old woman took the lead, and my brother followed her hungering after what she described to him until they entered a handsome house, abounding in servants, and the sign of greatness in it from the lowest to the highest; and he saw there too a mansion choicely finished. So when the people of the house perceived him they said to him, 'Who is it brought you hither?' Then said the old woman to them, 'Hold your peace with him, and tease him not, and thrust him not about, for truly he is a workman, and we are in want of him.' So then she went with him into a hall, one well arranged, the eyes could not behold a fairer than it; so when they entered the hall, the women rose up, and welcomed him, and seated him by their side, and he tarried not long ere he heard a great clamour, and behold! came then forward handmaidens, and in the midst of of them a girl like the moon on the night of its fullest. Now my brother stretched his eyes to look upon her, and rose standing up, and did her homage. Then she welcomed him, and ordered him to sit down : so he sat down, and she sat opposite him, and said to him, 'God hold thee dear : is it well with thee ?' And he answered, 'Oh ! my mistress all is quite well with me.' Then she gave order to bring in the meat, and they set before her delicate viands, so she sat down to eat, and with that the damsel could not rest for laughing, and when my brother looked upon her, and she did it hiddenly to her hand maidens as if she were laughing with them, and manifested to my brother all civility ; and she dallied with him, and my brother, the ass, understood nothing of it, and owing to the excess to which passion got the better of him, he fancied that the damsel was in love with him, and that she would let him attain his desire. Now when they finished eating, they set forth the wine ; then came into presence ten maidens like to moons, and in their hands lutes, completely strung, and they began to sing with a full voice, sweet and sad ; and delight overmastered my brother. So the damsel gave him a goblet with her own hand, and he drank it, then stood he up to her, and then the damsel drank a goblet, and my brother said to her, 'Health,' and bowed to her. Then gave she him a goblet to drink, and he drank, and she slapped him on the neck. Now so soon as my brother saw this done by her, he went out as one determined to go forth : but the old woman followed him, and began to adjure him by her eyes that he should return. So he returned, and the girl ordered him to sit down ; and he sat and uttered not a word. Then she gave him again a slap on the nape of the neck, and that did not suffice her, till she ordered her maidens all of them to slap him, and he kept saying to the old woman, 'I never saw aught pleasanter than this.' And the old woman crying, 'Oh ! and true for you, oh ! lord of mine.' And the maidens slapped him until it hurt him, so my brother stood up to go out on a necessary pretence, and the old woman met him, and said ‘ Be patient a little, and you will attain what you wish,’ But my brother replied to her, ‘ How long shall I wait ? and the slapping of hers has hurt me.’ So she answered, ‘ When she is tipsy your end can be attained,’ And my brother returned to his place, and sat down. Then the maidens stood up to the last of them, and she ordered them to perfume him, and sprinkle him with rose-water; and they did that, and the damsel said to him, ‘ Heaven hold you dear, you be come into my house, and have borne with my conditions, and whoso opposes me I turn him back, and whoso is patient attains his desire.’ So my brother said to her, ‘ Oh! mistress mine, I am thy slave, and in the hollow of thine hand !’ Then answered she, ‘ Know that the Almighty has gladdened me with the love of pleasure ; so he who gives me joy, gets what he wishes,’ And she ordered her maidens to sing with voices at their highest pitch that the party might be joyful: then said she to some of her maidens, ‘ Take your master, and do what is needful for him, and bring him back to me instantly.’ So the maidens took my brother, and he not knowing what they would do with him ; then met him the old woman, and said to him ‘ Be patient, their remains but a little.’ So his face lightened, and my brother stood before the damsel, and the old woman kept saying ‘ Be patient ; you will attain what you wish !’ Then said he, ‘ Inform me what this maiden wants to do with me :’ And the old woman answered, ‘ It will not end save well, as I am your sacrifice : she wants to dye your eyebrows, and pluck out your whiskers.’ But my brother said, ‘ For the dying my eyebrows, why that will come out by washing, but for the plucking out my whiskers, that indeed is what gives a dead loss.’ Then quoth the old woman, ‘ Be cautious how you thwart her, for she has set her heart on you.’ So my brother took patience until she dyed his eyebrows, and plucked out his whiskers, and the maiden went to her mistress, and informed her of it. Then said she to her, 'There remains yet another thing, and this is it that his beard be shaved that he may become beardless, like a youth,' So the maiden went, and told him of what her mistress ordered for him: then said to her my brother, the blockhead, 'And how shall I manage for my disgrace before the people?' But the old woman replied, 'Surely she does not want to do that to you save that you may be a smooth faced youth without a beard, and that there may remain nothing on your face to scratch her, for indeed she has in her heart a very extreme love for you; so be patient and you will attain your end.' So my brother took patience, and did as the maiden ordered, and shaved his beard, and told the damsel of it, and lo! he was coloured on both brows, plucked of both whiskers, shorn of the beard, reddened in the face! So she made sport of him, and she laughed until she fell upon her back, then said she, 'Oh! my master, you have indeed lorded over my heart with this creation of loveliness.' Then she adjured him by her life that he should stand up, and dance, and he arose, and danced, and she left not a pillow in the house that she did not thump him with, and in like manner did the maidens all of them; they kept even pelting him with the like of oranges, and lemons, and citrons, until he dropped swooning with the pelting, and the slapping on the nape of the neck, and the stones. Then said to him the old woman, 'Now will you attain your wish, and know that there is no more beating in store for you, and there remains for you but one single thing, and that is, as it is her wont when she is tipsy that no one can take possession of her, until she has taken off her clothes; so she directs you to take off your clothes, and run on, and she will go on before you as if she were flying from you, and do you follow her from place to place until she stands, and looks at you.' Then quoth she to him, 'Strip off you clothes,' And he rose, and he was lost in ecstacy, and stripped off all his clothes, and remained' "—And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her.

So when it was the Thirty-second Night,

She said "They relate Oh! mighty King, that the Barber's brother when the old woman said to him, 'Take off your clothes, stood up, and he was lost in ecstacy, and stripped off his clothes and remained naked.' Then said the maiden to my brother, 'Come now, and run on, and I will run on also.' And she too was undressed, and said 'If you want any thing then follow me;' So she ran on before him, and he followed her, and she began to go into quarter after quarter, and to go out into another, and my brother behind her, and she entered before him into a place that was darkened, and my brother entered also, and he was running behind her, and he trod on a yielding spot, and sank through it, and he was not aware where he was ere he was in the midst of the streets, and he was in the market of the skinners, and they were calling out the prices of the hides and were buying and selling. Now when they saw him in that state, and he naked, shorn of his beard, and the whiskers, reddened with paint in the face, they shouted at him, and clapped their hands at him, and set to beating him with the hides, and he naked, until a swoon fell on him, and they mounted him on an ass until they made him over to the governor; then said the governor to them, 'What is this?' They said, 'He came suddenly upon us from the house of the vuzeer, and he in this state.' So he smote him an hundred blows of a thong, and then expelled him from Bughdâd, and I went out after him, and made him come into the city secretly; and assigned him daily as much as he could consume. Now if it were not for my humanity I could not have taken up the like of him. But now my third brother, his name is Fukeek, and he was blind; so the mandate and the destiny of Heaven impelled him to a house that was a large one, and he tapped at the door, desiring that the owner should come to speak with him, and then he would ask him for something: then said the master of the house

'Who is at the door ?' And no one said a word to him, and my brother heard him say with a loud voice, 'Who is this ?' But my brother spoke not a word. And he heard him come till he reached the door, and opened it and said to him, 'What want you ?' So my brother answered, 'Something for the Almighty's sake?' And he said, 'Are you blind ?' My brother answered, 'Even so.' Then quoth he, stretch me out thine hand.' So he gave him his hand, and was fancying that he could give him something; so the master of the house took him by the hand, and made him enter the house, and gave not over taking him up, from stair to stair until he reached the top, and my brother kept thinking to himself that he would give him something to eat, or make him some present. Now when the master of the house got to the top, he said to my brother, 'What want you, Oh! blind man ?' He replied, 'I want something for the Almighty's sake.' Then said he. 'God hath opened some other door for you, not mine.' So said my brother, 'Oh! you, why did you not say so to me before, and I a beggar ?' But he replied, 'Oh! beggar, why did you not speak to me at first ?' So said my brother to him, 'And now what mean you to do for me ?' And he answered, 'There is nothing in the house to give you.' He said, 'Then take me down the stair ;' But the other replied, 'The way is before you ;' So my brother rose, and went forward, and stopped not going down, till there remained between him and the door twenty steps, and his foot slipped, and he fell to the door, and his head was laid open. Then went he forth, and he not knowing whither he should go, and he fell in with some of his companions, blind men, and they said to him, 'What did'st gain to-day ?' So he told them what had befallen him, and quoth to them, 'Oh! my brothers, I mean to take out some of the money, which is left me, and provide myself with it.' Now the master of the house was following, and listening to his words, and my brother was not aware of the man, nor were his companions. So my brother went to his abode, and entered it, and the man entered after him, and my brother perceived him not, and my brother sat waiting for his companions. Now when they came in, he said to them, 'Bolt the door, and search the house, lest there be some stranger that has followed us.' So when the man heard my brother's words, he rose, and hung by a cord that was tied to the roof. And they spread through the whole house, and found not any one ; so they went back, and sat by my brother's side, and took out the money that was by them, and counted it, and lo ! it was twelve thousand dirhems, and they had left it in a corner of the house, and every one took what he wanted, and they laid the rest of the money in the earth. Then they set before them something to eat, and sat down eating. Now my brother heard by his side a stranger munching ; then said he to his friends, 'A stranger's with us !' And he stretched forth his hand, and met the hand of the man, the master of the house ; so they fell on him beating him. Now when they were tired of that, they shouted, 'Oh ! Mooslims, a thief has come in among us that means to take our money !' So very many people gathered together to them, and the man came forward, and mixed with them ; and complained against them like as they complained against him, and winked his eyes, until he became like to them no one could doubt of it, and he shouted, 'Oh ! Mooslims, I depend on God, and the sooltan, I depend on God, and the governor for assistance !' And he knew naught of it ere they laid hands on the whole of them, and my brother with them, and drove them to the house of the governor. So he brought them into presence before him, and said, 'What tidings with you ?' Then said the man, 'Look and find out, for not a thing will be explained to you, save by torture, and the first you begin with, begin with me, and torture me, and then this fellow, my leader ;' And he pointed with his hand to my brother. So they laid the man at length, and smote him four hundred blows of a stick on his back, and the beating hurt him : So he opened one of his eyes, and when they beat him still more he opened the other. So said the governor to him, ' What deeds be these, Oh ! cursed fellow !' And he replied, ' Grant me the seal of pardon ! we four have made ourselves seem blind, and appear to the people other than we are, and we enter houses, and look upon the women, and work them injury ; so exceeding profit is gathered together by us, and 'tis even ten thousand dirhems. So I said to my company, ' Give me my due, three thousand,' and they rose, and beat me, and took my money, and I seek refuge with the Almighty and with thee ! And I by my oath am speaking truth, and I wish that if you would learn the truth of that I say, you would beat each one of them, even more than that you beat me, for truly each one will open both eyes.' Now upon that the governor gave orders for their torture, and the first with which he began was my brother, and they urged him to confession, and the Governor said to them, ' Oh ! abandoned men, do you abuse the mercy of God, and complain as if you were blind !' Then said my brother, ' Ullahoo ! Ullahoo ! Wullahy ! there is not one can see among us.' And they beat him, till a swoon fell on him : then said the governor, ' Leave him until he recover, and then give him the beating a second time.' Then gave he order to smite his friends, each one more than three hundred blows of a stick, and he that could see kept saying to them, ' Open your eyes, for if not, you will be beaten afresh.' Then said the man to the governor, ' Send with me some one to bring you the money, for verily these fellows will not open their eyes, and are in dread of disgrace with the people.' So the governor sent to take the money, and gave to the man three thousand dirhems out of it, his share that he pretended to claim of them, and kept the rest, and the governor expelled the three blind men. Now I went forth, Oh ! Lord of the Faithful, and met my brother, and asked him of his condition, and he informed of what I have mentioned to you, and I made him enter the city secretly, and allowed him in secret both to eat, and to drink!' Then the Khuleef laughed at my story, and said, 'Give him leave to go, and let him depart.' But I said to him, 'Wullahy! I will take nothing, until I shall have explained to the Lord of the Faithful what came to pass to my brothers; for truly I am spare of speech.' Then said he, 'Now for my fourth brother, Oh! Lord of the Faithful, and he was blind of an eye; Now he indeed was a butcher in Bughdâd, that used to sell flesh, and keep rams to fatten, and the great men and the wealthy used to apply to him to buy meat of him. So he gained much money by that, and acquired cattle and houses, and abode in that way a long time. Now meanwhile as he on a certain day among days was at his shop, lo! there stood by him an old man, long o' the beard, and he offered him money, and said, 'Give me flesh for it;' And put the money down to him, and he gave him the flesh, and the old man departed. So my brother examined the silver of the old man: and saw that his dirhems were brilliant in their lustre; so he put them away in a place, alone. And the old man used regularly to return to him for five months, and my brother used to lay up his money in a box alone. Then designed he to take it out, to buy sheep with it, and he opened the box, and saw all that was in it a sheet of white paper torn in pieces. So he smote his face, and called aloud, and the people gathered to him, and he told them his story; and they marvelled at it. Now my brother arose according to his wont, and cut the throat of a ram, and hung it up within his shop, and cut off some flesh, and hung it outside the shop, and my brother kept saying, 'Yah! Ullahoo! would the unlucky old man would come!' And there had not an hour passed ere the old man came forward, and with him the silver; then arose my brother, and hung upon him, and kept calling out, 'Oh! Mooslims come to me, and hear my story with this scoundrel!' Now when the old man heard his words, he said to him, 'Had'st rather let go of me, or shall I disgrace you amid'st the people?' So said my brother to him, 'In what thing can'st thou disgrace me?' He answered, 'In that thou sellest man's flesh as if it were flesh of sheep.' And my brother said to him, 'Thou liest, thou cursed one.' But the old man replied, 'There is none cursed, save he that has a man by him hung up in his shop.' And my brother said to him, 'If the matter be as thou say'st, then be my wealth allowed them, and my blood!' Then quoth the old man, 'Oh! ye congregation of people, if you desire to prove my saying, and my truth, enter his shop!' So the people rushed to my brother's shop; then found they that ram become a man, hung up. Now when they saw that they set upon my brother, and shouted to him, 'Ah! pagan! ah! scoundrel!' And the people were crowding on him to beat him, and to smite him, and kept saying, 'Dost make us eat the flesh of the sons of Adam!' And the old man struck him in his eye, and put it out, and the people bore off that corpse with the throat cut to the chief of the city guard. Then said the old man to him, 'Oh! mighty Sir, this man cutteth the throats of men, and sells their flesh as if it were the flesh of cattle, and we have brought him to thee. So rise and [160] declare the justice of God, the Great, and Mighty, on him.' Now my brother defended himself; but he would not hear him, and gave order to smite him five hundred blows of a stick, and they took the whole of his money, and if it had not been for his money, they would have surely killed him. So my brother arose, and went calling curses on his head, until he entered a great town, and it appeared best to him, that he should make himself a shoe maker; so he opened a shop, and sat there doing something to support himself. Now he went forth on a certain day on business, and heard the distant sound of chargers; so he asked about that, and it was told him that the king was coming forth to sport, and hunt, so my brother set off to look upon the king's grandeur, and the eye of the king fell upon my brother's eye; so the king hung down his head, and said, 'I seek refuge with God from the evil of this day !' [161]And checked the reins of his steed, and turned back, and all his servants turned also. Then gave he order to the servants ; and they fell upon my brother, and smote him with painful stripes, until he was near dying, and my brother knew not what the cause was: so he returned to his place, and he was in wretched plight. Then went he to a man of the followers of the king, and related to him what had befallen him ; then laughed he, till he nigh fell upon his back, and said to him, 'Oh ! brother mine, know that the king cannot bear to look upon a one-eyed man, especially if he be blind of the right eye, and truly he will not rest without his death.' Now when my brother heard that speech he meditated flying from that city ; so he arose, and went forth from it and went about to another quarter, where there was not one that knew him, and he abode there a long time. Now after that my brother took to pondering sadly on his condition ; so he went out one day to amuse himself, then heard he the distant trampling of chargers behind him, and he said, 'God's will be done !' And he searched for a place to hide himself, in it, but found none. Then looked he about, and lo ! a door shut to ; so he pushed that door, and it fell back, and he entered, and saw a long gallery ; so my brother entered it, and he was scarce aware ere two men had set upon him, and they said to him, 'God be thanked that hath put us in possession of you ! oh ! enemy of the Almighty, these three nights we have not been free to sleep, nor to rest, and you have made us taste of death ;' Then said my brother, 'Oh ! people, what is your case ?' They answered, 'You change your likeness to us, and desire to disgrace us, and are planning some stratagem, and want to cut the throat of the master of the house : will it not suffice you that you make him poor, you and your friends ? but bring us out the knife with which you have been threatening us the whole of this night.' And they searched him, and found in his middle a knife : then said he, 'Oh !

people, have the fear of God before you in my case, and know my story is right strange !' And they replied, 'And what is your story?' So he told them his story, trusting that they would let him go; but they listened not to what my brother said, and attended not to him, and beat him, and tore his garments. Then found they upon him the mark of the stripe of a scourge on his sides: and they said to him,[162] 'Oh! cursed fellow, this is the mark of the stripe!' So they set my brother before the governor, and he said in his soul, 'I have fallen into the punishment of my fault, and there is none can relieve me save the Almighty.' Now the Governor said to my brother, 'Oh! scoundrel, what has brought you into this matter? would you enter their house to murder?' And my brother answered, 'I ask of thee by God, oh! mighty Sir, hear my words and be not hasty with me!' But the governor said, 'Shall we listen to the words of a robber that has impoverished the people, and on him the mark of the stripe on his back;' And he said to him, 'They could not have done this to you save for some heavy crime;' So he gave order to strike him an hundred blows of the scourge, and my brother was smitten with an hundred scourge blows, and they put him upon a camel, and shouted about him, 'This is the requital,[163] and too little to requite him that breaks into men's houses;' And he gave order to turn him out of the city, and my brother invoked curses on his face. Now when I heard of him, I went out to him, and asked of his tidings, and he informed me of his story, and what had come to pass to him, and I gave not over going about with him, and they calling out until they set him free. Then came I to him, and took him, and made him enter the city secretly, and allowed him what he should eat, and drink. But now my fifth brother he truly was cropped of his two ears, oh! Lord of the Faithful, and he was a man that was a beggar, and he used to ask of the people at night, and support himself with this by day. Now our father was a very old man, stricken in years; and he sickened, and died, and left us seven hundred dirhems. We took each one of us an hundred dirhems: but now my fifth brother of a surety when he took his share, he was at a loss, and knew not what to do with it. So meanwhile as he was even thus, behold! the thought took him that he would get with it glass-ware of all sorts, and turn a profit on its price. Then purchased he glass-ware for an hundred dirhems, and he put it into a large basket, and sat in a place to sell it, and by his side a wall. So he leaned his back against it, and sat thinking in his soul, and said, 'Truly the head of my wealth, my principal is in this glass-ware, even an hundred dirhems, and I will sell it for two hundred dirhems, then will I buy glass-ware with the two hundred, and will sell it for four hundred dirhems, and I will not cease selling, and buying until there be much money by me. Then will I buy with it of all sorts of merchandize, and jewels, and perfumes, and will gain a mighty profit. And after that I will buy a fair house, and I'll buy slaves, and fine horses, and saddles of gold, and will eat and drink, and will not leave a singing man, nor a singing woman in the city, without making her answer the summons, to my house, and I will make, please the Almighty! my principal one hundred thousand dirhems.' All this was he imagining in his soul, and the hamper of the glass-ware set out before him. Then said he, 'When my money has become one hundred thousand dirhems, will I send the marriage[164] brokeresses to address the daughters of the princes and the vuzeers, and I will address a daughter of the vuzeer. Now they have related to me that she is perfect in beauty, endowed with loveliness, and her dowry at a thousand deenars? Now if her father be content, so—but if her father be not content, then I will take her by force in spite of his nose! So when she is got into my house I will buy ten little slaves to serve her: and I'll buy for myself a robe of the robes of kings, and sooltans, and will make for myself a saddle of gold, and set it thick with jewels of price. Then will I mount, and with me the armed slaves, hieing on about me, and before me, and I'll make the round of the city, and the people will be saluting me, and offering prayers for me. And I will go unto the vuzeer, he that is father of the girl, and the slaves behind me and before me, and on my right hand, and on my left hand: So when he sees me, the vuzeer stands up to me, and makes me sit at his place,[165] and sits himself far from me; for truly I am his son-in-law; and there'll be with me two servants with two bags, in each bag a thousand deenars. So I give him the thousand, the dower of his daughter, and make him a present of the other thousand that he may learn my generosity, and my kindness, and the greatness of my soul, and with the littleness of the world in my eyes. And when he addresses to me ten words, I'll answer him in two words: then back I go to my house, and when one comes on the part of my wife, I give him money, and bestow on him a dress of honor, and if he comes to me with a present, I will give it back to him, and [166] will not accept it from him, that they may learn that I am great of soul. Then shall I stand before them in the fulness of my state! Now when they have done that I shall appoint them her wedding night, and I will adorn my house, gloriously! Showily! and when the time for displaying the bride is come, I put on the finest of my clothes, and sit in a change of raiment of gold edged brocade, leaning on a pillow! I turn not right, nor left in the greatness of my mind, and the sedateness of my wit,—and there will my wife be standing before me like the full moon, and she in her robes, and raiment, and I looking upon her haughtily, disdainfully, until all those present begin to say, 'Oh! our master, thy wife, and thy handmaid is standing before thee; vouchsafe her then a look, for standing hath much wearied her.' Then kiss they the earth before me many times; so upon that I lift my head and look upon her with but one glance, and then turn down my head towards the ground. So they go off with her to the bed chamber, and I shall arise, and change my silks, and put on fairer than that was on me, and when they come with the bride the second time, I will not look upon her until they beg me many times, and I will glance at her, and then hang down my head to the ground, and I shall not leave off after that fashion, until her displayal is completed.' "—And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her.'

Now when it was the Thirty-third Night,

She said, "They relate Oh! mighty King, that the brother of the barber said, 'Then will I hang down my head, and give not over that, until her displayal is completed. Then will I order one of the servants to throw me a bag with five hundred deenars in it: so when she come into presence I shall give it to the tirewomen, and order them to take me in to her. Now when they come in with her, will I not look upon her, nor speak a word to her, despising her, for that each may say that I am great of soul: and her mother will come to me and kiss my head, and my hand, and say to me, 'Oh! my master, look upon thine handmaid, for she desires thine approach; so restore her broken spirit:' Then will I not return her an answer. So when she sees that, she rises, and kisses my feet many times; then says, 'Oh! my master, surely my daughter is a lovely damsel, that never has seen a man; now when she sees in you this backwardness, her very spirit is broken, so step to her, and speak to her.' Then truly she arises, and brings a a cup with wine in it; then her daughter takes the cup, and when she brings it to me, I leave her standing before me, and I leaning on a round stuffed pillow, woven with gold wire, leaning lazily, without looking upon her in the greatness of my soul, that she may say of me, that I am indeed a sooltan, mighty of state. Then will she say to me, 'Oh! my master, as God's grace is with thee, refuse not the cup from the hand of thine handmaid, for surely I am thine handmaid.' But I will not speak to her. Then will she press me, and say, 'There is no help, but that you drink it,' And will advance it to my mouth; but I shall shake my hand in her face, and kick her with my foot, and do this wise.' So he kicked with his foot, and hit the glass-ware, and the hamper and it was on a high place, and it fell to the ground, and all that was in it was smashed. So my brother called aloud, and said, 'All this is from the greatness of my soul!' Now upon that, Oh! Lord of the Faithful, my brother smote his face, and rent his garments, and kept crying, and beating himself, and the people looking on at him, and they were going to the Friday's prayers: So of them one would look on him, and pity him, and of them one would not think about him, and my brother in that state, his money, and his profit gone. Now he remained awhile weeping, and behold! a handsome woman, and with her a number of servants, and she mounted on a mule with a saddle of gold, the scent of musk streaming from her, and she going to the Friday's prayers. Now when she saw the broken glasses, and the state of my brother, and his weeping, she sorrowed for him, and her heart was softened, and she asked of his condition. Then was it told her that he had with him a basket of glass-ware to gain his living by, and it was broken, 'And the ill befel him that you see;' so she called one of the servants, and said to him, 'Give what you have with you to this poor fellow:' so he gave him a full purse in which he found five hundred deenars. Now when it touched his hand, he was near dying with excess of joy, and my brother offered prayers for her, and returned to his abode singing, and sat down to think. And behold! one tapped at the door; so he arose, and opened and lo! an old woman whom he knew not: so she said to him, 'Oh! my son, know that prayer time is near, and I have not made ablution[167], and it were kind if you would grant me the use of thine house to make ablution.' And he answered, 'To hear is to comply.' So my brother went in, and told her to come in; so she entered, and he gave her an ewer to make ablution with, and my brother sat down, and he was wild as 'twere a bird flying with joy because of the deenars; then tied he them in his girdle. So when he finished doing this, the old woman also finished making ablution, and came forward to the place, in which he my brother was sitting, and prayed two rukas. Then prayed she for my brother an excellent prayer; so he thanked her for that, and stretched out his hand to the deenars, and gave her two deenars, and said in his soul, 'These be alms given by me.' So when she saw the deenars, she said, 'Yah! soobhar ullah! why look you upon one that loves you, as a beggar? take your money: I have no need of it, and make use of it for thine own sake: for if you wish to be united with her, that gave you the money, I can unite you with her, and even she is my mistress.' Then said my brother, 'Oh! my mother, by what art can I get to her?' She answered, 'Oh! my son, she truly is fond of a man that is wealthy: so take the whole of thy money with thee, and follow me, I will conduct thee to thy wish. But when you meet her, spare not any sweet sayings, nor fair words, but use them all with her; for surely will you taste of her beauty, and her wealth all of it as you will.' So my brother took all his gold, and arose, and went with her, and he had not any notion of the truth. Now she gave not over faring on, nor my brother following her, till they reached a massive gate and she tapped at it, and a maiden a [168]Roomish girl, came forth, and opened the gate, and the old woman entered, and bade my brother enter with her. So he went into a large dwelling house, and a vast sitting hall, its floor spread with wondrous fair carpets, and curtains hung up; so my brother sat, and put down the gold before him, and put his turban on his knee. And he was scarce aware ere a maiden came forward, the beholders could never see fairer than her, and she was dressed in garments of the most sumptuous. So my brother arose upon his feet, and when she saw him, she laughed in his face, and was pleased with him, and signed to him to sit; then she gave orders for the closing the door, and it was shut to. So she turned to my brother, and took his hands, and they went together until they came to a private chamber, a solitary place. So they two entered it, and behold! it was spread with divers sorts of gold-edged brocade: and my brother sat down, and she sat by his side, and dallied with him awhile. Then she arose, and said to him, 'Do not stir from your place until I come;' and she disappeared awhile from my brother. So meanwhile as he was this wise, lo! there came in to him a black slave, large of form, and with him a drawn sword, and he said to him, 'Fie on thee, and who came with thee into this place, and what is it thou wantest here?' Now when he saw him my brother was not able to return him an answer, and his tongue was tied so as to hinder him from returning a reply. So the black took him, and stripped him of his clothes, and ceased not smiting him with the sword flat wise, until he dropped on the ground, swooning on it from the excess of the blows. And the ill-omened slave fancied that there was an end of him, and my brother heard him say, 'Where is the salt bowl?' So a handmaid came forward to him, and in her hand a large basket, and in it a quantity of salt, and the slave left not off rubbing my brother's wounds, and he not stirring fearing lest he should learn he was alive, and then kill him outright and make his soul depart. (So says the teller of the tale.) So then the maiden went, and the slave shouted, and said, 'Where's she that serves the bath?' And the old woman came to my brother, and dragged him by his legs to a bath house, and threw him in it upon a heap of slain. Now he abode in this place two whole days, and God caused the salt to be the reason of his living; for truly it stopped the blood. Then perceived my brother the power of motion in him, and he arose from the bath house, and opened its trap door, and he in fear, and went forth upon the dry ground, and God gave him protection. So he went in the dark, and sought to hide in that gallery until the dawn. Now when it was the time of the dawning, that cursed beldam went forth in search of other prey, and my brother went out in her track, and she not knowing it, until he came to his dwelling, and he gave not over medicining himself, until he was whole. And he used to meet with the old woman, and look after her at all times, and she used to take men one by one and dispose of them in that house, and my brother uttered not any thing about it. But when his vigour returned to him, and his strength, he got a rag of cloth, and made a bag of it, and filled it with glass, and fastened it to his middle, and disguised himself, that no one could know him, and put on foreign garments, and took a sword, and put it under his clothes. Now when he saw the old woman he said to her, in a tongue as of one not an Arab, ‘Oh! old woman, I am a man a stranger that have arrived this day in this town, and know not any one. Have you now scales to weigh eleven hundred deenars, and I will give you something of it?’ Then said to him the old woman, ‘I have a son that is a money changer, and he has all kinds of weights; so come with me before he goes forth out of his place, that he may weigh your gold.’ And my brother answered, ‘Go on before me.’ So on she went, and my brother after her, until she came to the door; so she tapped at it, and the maiden came out to see her, and opened the door. Then the old woman laughed in her face, and the beldam said, ‘I have brought you to-day a fat mouthful.’ So the maiden took my brother's hand, and made him enter the room, which he had entered the former time, and sat by him awhile, and rose, and said, ‘Do not stir from your place until I come back to you,’ and she went. Now my brother had no warning ere the accursed slave came forward, and the drawn sword with him, and said to my brother, 'Up, you cursed one!' So my brother rose, and the slave stepped on before him, and my brother behind him; and he reached his hand to the sword was beneath his clothes, and smote the slave with it, and cut his head from his body. Then dragged he him by the legs to the bath house, and called out, 'Where is the salt bowl?' So the damsel came, and with her the basket in which was the salt. Now when she saw my brother, and the sword in his hand, she turned to flee, but he followed her, and smote her so as to cut off her head. Then called he, 'Where is the old woman?' And she came. Then said he, 'Dost know me again, oh! ill-omened hag!' And she replied, 'Nay, oh! my lord.' So he answered, 'I am the owner of the money, to whom you went, and made ablution in my house, and prayed in it, and then entered here.' And she said, 'Fear God, and refrain in this my case.' But he attended not to her, and smote her till he cut her into four pieces. Then went he forth to look for the maiden, and when she saw him, her sense fled from her, and she said, 'Mercy!' So he pardoned her, and said to her, 'What was it made you fall in with this black?' And she replied, 'Truly I was the handmaid of a certain merchant, and this old woman used to busy herself for me: so I took a liking to her. So she said to me on a certain day, 'Verily there is in my house a thing to make you merry; you never saw one its like, and I have a great wish that you should see it.' And I said to her, 'To hear is to comply.' So I arose, and dressed myself in my best dress, and my jewels, and took with me a purse, was in it an hundred deenars, and I went with her until she made me enter this house. Now when I came in I had no warning ere this black took me, and I have been in this state three years by fraud of the accursed old woman.' Then said my brother to her, 'Had he any thing in this house?' And she answered, 'He had by him a considerable matter, and if you are able to move it, why take it away, and pray God give you good of it!' So my brother arose, and went with her, and she opened boxes, in them were bags of money, so that my brother remained astounded. Then quoth the maiden to him, 'Go now and leave me here, and bring some one who can remove the money.' So he went forth, and hired ten men, and came to the gate: then found he it left open, and saw not the maiden, nor the bags save some small matter besides the stuffs were there. And he knew that the maiden had overreached him. So upon that he took the property that remained, and opened the store rooms, and took what was in them, and left nothing in the house, and slept rejoicing. Now when the morning dawned, he found by the gate twenty soldiers that laid hold of him, and said to him, 'The governor looks for you,' And they took him. So my brother pressed them hard to let him return to his house, but they would not tarry so as to let him return to his house; then gave he them the whole of the money, but they refused it, and bound him with a cord with an exceeding strong tie, and went with him. Now one of his friends joined them on the way, and my brother caught by his skirt, and pressed him that he should stop with him, and beseeched him to release him from their hands. So the man stopped, and asked them of his story, and they replied to him, 'The governor has ordered us that we shall bring him into presence before him, and now are we going with him.' So my brother's friend urged them that they should release him, and wished to give them five hundred deenars; and said to them, 'When ye return to the governor say to him, we fell not in with him.' But they declined to listen to his words, and took my brother trailed along, until they presented him before the governor. Now when the governor looked upon my brother, he said to him, 'Whence got'st thou these stuffs, and this money?' And my brother answered, 'I beg for mercy.' And he gave him the kerchief of mercy[169]. Then my brother told him what came to pass, and what befel him with the old woman from first to last, and the flight of the maiden ; then said he to the governor, ‘ And of what I have taken, take of it what you will, and give to me sufficient to support me.’ So the governor took the stuffs, and the money all of it, and feared lest the news should be told the sooltan. So he called my brother into presence, and said to him, ‘ Go forth from this city, and if not, I will hang thee.’ And he replied, ‘ To hear is to obey.’ And he went forth to certain towns, and robbers came out upon him, and stripped him naked, and beat him and cut off his ears. Now I heard tidings of him, and went out, and took him clothes and came with him into the city secretly, and made him an allowance of what to eat, and what to drink.—But now my sixth brother, oh ! Lord of the Faithful, he was shorn of both lips. Now he became poor ; so he went forth one day to seek something to keep the gasp of life in him, and meanwhile as he was on a certain road, behold ! he saw a fair mansion, and a vestibule to it, broad and lofty, and at the gate servants, and a sound of command, and prohibition. So he enquired of one that was standing there, and he replied ‘ It belongs to a man of the sons of the tribe Burmukee.’ Then my brother stepped up to the porters, and asked them for something : and they said, ‘ Enter the gate of the house ; you will get what you wish for from our master.’ So he entered the vestibule, and went on in it a while, and arrived at a hall built in the extreme of that is fair and elegant, and in the midst of it a flower garden, he never saw its like, and its floor laid with marble, and its curtains hung up. Now my brother remained as one astounded not knowing whither he should make for. So he went towards the upper end of the place, and saw a man, fair of face, and fair of beard. Now when he saw my brother he stood up to him, and welcomed him, and asked of his condition, and he informed him that he was destitute. So when he heard the words of my brother he expressed exceeding grief to him, and reached his hand to his garment, and rent it, and said, ‘ Was

I in a town, and you in it fasting ![170] I have not patience to bear that !' And he promised him all good cheer, but said to him, 'There is no help but that you give me time to get it ready.' Then said my brother, 'Oh ! my master, I have not patience to wait for surely I am violently hungry :' So he shouted, 'Oh ! slave, bring the basin, and the ewer !' And then said to him, 'Oh ! my guest, come forward, and wash your hand.' Then my brother arose to wash his hand, but saw not bason, nor ewer but he, the man, motioned as if he were washing his hand, and shouted, 'Bring forward the table !' But my brother perceived nothing. Then quoth he to my brother, 'Be so good as eat of this meat, and be not ashamed, and he motioned with his hand as though he were eating, and the man kept on saying to my brother, 'I am marvelling at the smallness of your eating ! do not spare now in your eating, indeed I am assured that you have no appetite.' Then began my brother to make motions as though he were eating, and the man kept saying, 'Eat,—and look now at the excellence of this bread, and its whiteness !' And my brother perceived nothing ! so said my brother in his soul, 'This man is fond of mocking folks.' And then said aloud to him, 'Oh ! master mine, in my life never saw I aught more excellent than its whiteness nor sweeter than it.' And he replied, 'This bread a handmaid of mine baked, whom I purchased for five hundred deenars.' Then the master of the house shouted, 'Oh ! slave, bring in the pottage as the best meat, and put plenty of fat in it !' And then said to my brother, 'Oh ! my guest, as God is with you, saw you ever any thing better than this pottage ? Now by your life eat, and be not abashed.' And he said, 'Oh ! slave, bring us in the sour pasty in which is the quarterof fatted mutton !' Then quoth he to my brother, 'Come eat, oh ! my guest, for truly you are hungry, and in want of that.' So he kept on working his palate, and chewing, and the man persisted in begging him to taste one sort of dish after another, and yet produced nothing. Then shouted he, ‘Oh! slave bring us in the chickens stuffed with pistachio nuts!’ And said to my brother. ‘Now by your life, oh! my guest, I have fattened these chickens with pistachio nuts; so eat for you have eaten its like at no time hitherto.’ Then said to him my brother, ‘Oh! my master, this is indeed good!’ So he began motioning with his hand to my brother's mouth as though he were giving him a mouthful, and kept reckoning these various sorts of dishes, and describing them to my brother, and he an hungry man. So his hunger became as ’twere still more violent, and he was in desperate longing for a mere cake of barley meal.’ Then said he to him, ‘Did you ever see any thing better than the flavour of these dishes?’ And my brother answered, ‘Never oh! my master.’ So he said ‘Eat heartily, and be not ashamed,’ But he replied, ‘I have had enough of meat.’ Then the man shouted, ‘Take up this, and bring us in the sweet things,’ And said to him ‘Eat of this for it is excellent, and of these honey fritters, by your life! take this fritter before the syrup drops from it.’ And my brother answered, ‘May such never fail you, my master!’ And my brother began to ask him about the great quantity of musk which was in the fritters: so he replied, ‘This is my custom: they put me in every honey fritter a miscal of musk, and half a miscal of umbergris’ All this was so, and my brother kept moving his head, and his mouth, and playing the corners of his lips; so quoth he to my brother, ‘Eat of this almond confect, and be not abashed,’ But my brother replied, ‘Oh! my master, I am quite satisfied, and the power is not left me of eating any thing more.’ So he said, ‘Oh my guest, if you wish to eat, and to make merry’—Then quoth my brother, ‘Oh! master mine, he who has eaten all these dishes, how can he be hungry?’ Allah! Allah! shall you not stay fasting!’ Then pondered my brother in his soul, and said, ‘In very deed will I manage to do somewhat shall make him repent of these pranks.’ Now the man said, ‘Bring forward the wine!’

So they moved their hands in the air as though they had wine before them, and he gave my brother a cup, and said, 'Take this cup, and if it surprises you then let me know.' And he replied, 'Truly it is good as to the smell, but I am used to drink old wine, which owns to some twenty years.' And the man said, 'Tap here then, for you could not indeed drink any thing better.' And he replied, 'By your kindness,' And my brother motioned with his hand as through he were drinking it, and then said to him, 'Joy and health.' Then the master of the house motioned, and drank; so my brother took a second cup, and drank and showed as if he were drunken, and my brother feigned to forget who he was and lifted his hand till the white of his armpit appeared, and slapped him on his neck a thump that the place echoed to it, and came again upon him with a second thump, Then said the man, 'What's this, oh beggar ?' So he replied, 'Oh ! my master thy slave, sure thou wert kind to him, and made him enter thine abode, and gave him to eat the traveller's meal, and made him drink old wine, so got he drunk, and set upon thee, and thou 'rt so noble as to bear with his folly, and excuse his fault.' Now when he heard my brother's words, he laughed a loud laugh, and then said, 'Truly it is a long time that I am wont to mock folks, and play the madcap with my companions, now have I not seen 'mongst them one that had the power, nor the wit to enter with me into all my humours save thee. And now I have indeed forgiven thee, so be mine intimate in very deed, and be not ever separate from me.' So he ordered a number of sorts of viands as aforesaid to be brought out, and both he, and my brother ate until they were satisfied, Then moved they to the drinking room, and lo! in it were damsels as it were moons, and they sang in all melodies, and to all sorts of instruments. So these arose, and drank until drunkenness got the better of them, and the man sought the friendship of my brother, until he became as 'twere his very brother, and loved him with exceeding fondness, and bestowed a dress on him. Now when the morning dawned these two returned to what they were at before, eating, and drinking, and they ceased not after that wise for a time of twenty years. And then the man died, and the sooltan took possession of his wealth, and let not my brother lay hand on it, and the sooltan taxed him until he exhausted him, a poor man that had not credit over aught. And my brother went forth fleeing from his face. Now when he was in the midst of the way, the Arabs came out upon him, and bound him, and went with him to their village; and he who took him captive used to torment him, and say to him, 'Purchase thy life of me with thy money, and if not, I will slay thee!' So my brother began to weep, and say, Wullahy! I am not possessed of any thing and I am thy prisoner; so do with me what thou willest.' Then the Budwee took out a knife, and cut off my brother's lips, and waxed more urgent in requiring money of him. Now he had a fair wife, and it so was that when the Budwee went out, she would speak with my brother, and run after him, and he used to refrain from her. Now so it was on a certain day she came seeking him, and he rose, and sported with her, and made her sit in his bosom. So meanwhile he was thus, behold! her husband came in to her: so when he perceived my brother, he said to him, 'Shame on thee oh! accursed one, dost seek to corrupt my wife?' And he took out a knife and sorely mutilated him, and fastened him on a camel which he led to a mountain, and there he was abandoned. Now travellers passed by him, and perceived him, and gave him meat and drink, and informed me of his tidings. So went I to him, and bore him off, and entered the city with him, and gave him an allowance such as sufficed him. And now have I got to you, Oh! Lord of the Faithful, and I feared lest I should have to return before I had told you all, for that were an error, for six brothers be after me, and I am more worthy than they.' Now when the Lord of the Faithful heard my story, and that which I informed him of concerning my brothers, he laughed, and said, ‘ Thou say'st truth, Oh ! Silent man, thou art spare of speech, there is no forwardness in thee, but now begone out of this town, and dwell in some other than it.’ So he expelled me under an edict, so that I entered other lands and travelled round of all climes, till I heard of his death, and the viceregency of another than he. Then came I to the city and found my brothers had died, and I chanced to fall in with this youth, and acted towards him most fairly, and 'twere not for me, surely were he murdered. And he has accused me of a fault in which is not in me. For this, oh ! fair assembly, that is reported of me as to impudence is idle. Now I for the sake of this youth have travelled round full many a town until I reached this land, and met him here with you. Now this, oh ! worthy assemblage, is it not out of my humanity ?’ Then said the tailor to the king of China, ‘ Now when we heard the tale of the Barber, and his much talking, and saw that the barber pestered this youth, we took him, and made him fast, and gave him into custody. Then sat we at our ease ; so we ate, and drank, and the marriage feast was finished about the call to afternoon prayer. Then went I out, and to my dwelling place ; now my wife looked crossly, and said, ‘ You are taking your pleasure, and among your friends, and I sit sorrowing. If you do not take me out, and let me have amusement the rest of the day, I will cut the bond that binds us and it shall be the cause of my parting from you.’ So I took her, and went forth with her, and we amused ourselves till evening. Then we returned, and fell in with this Hunchback, and he drunken, brimful of drink, and he was bawling out these rhymes ;—

‘ Clear's the glass, clear's the wine,
Like to like they combine,
  Till the matter becomes a pure puzzle ;
Wine we have, 'twould appear,
And no bowl,—or else here
  We've a bowl, and no liquor to guzzle !’

So I accosted him, and went out to get some fried fish, and we sat down to eat, and then my wife gave him a mouthful of bread, and a bit of fish, and stuffed them into his mouth, and choked him, and he died ; and I carried him off, and she suggested an artifice, and I threw him into the house of this Physician, the Jew ; and the Physician played a trick, and threw him into the house of the Shahid ; and the Shahid played a trick, and threw him in the way of the Nazarene, the broker ; and this is my story, and it befel but yesterday, and is not it more wondrous than the story of the Hunchback !' Now when the king of China heard this story he nodded his head being well pleased, and evinced much surprise, and said, 'This tale which came to pass with this youth, and the barber, the forward fellow, surely it is most pleasant, and better than the story of the lying Hunchback.' So then the king gave order to some of his chamberlains to go with the Tailor, and bring the Barber from the strong room, 'That I may hear his talk, for he is the cause of your deliverance, you all of you ; and we will bury this Hunchback.' And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Thirty-fourth Night,

She said, "They relate, oh ! mighty King, that the king of China said, 'Bring me the Barber, for he was the cause of your deliverance; and we will bury this Hunchback, for that he is since yesterday a corpse, and we will make a raised tomb for him.' Now it was not but an hour ere the chamberlain, and the tailor went to the strong room, and took the barber out therefrom, and fared on with him until they stood before this king. So when he saw him, and considered him, behold ! he was an ancient man, past the ninetieth year, dark-colored in his face, white of the beard, and eyebrows, bored of both ears, long in the nose, in his person unseemly. So the king laughed at the sight of him, and said to him, 'Oh ! Silent man, I wish that you would tell me somewhat of your history.' So quoth the barber, 'Oh! king of the age, and what is the tale of this Nazarene, and this Jew, and this Mooslim, and this Hunchback, the corpse among you here, and what is the reason of this assemblage?' Then said the king of China to him, 'And why? what is your question about this?' He answered, 'My question is of them that the king may learn that of a surety I am not a forward fellow, and that I am innocent of that they lay to my charge of overmuch speaking; and I am he whose name is the Silent man, and sure I have a title to my name as said the poet;—

> 'Thine eye not oft sees one that owns a nickname
> Without his nature be expressed therein,
> Weigh but the title well.'

Then said the king, 'Explain to the Barber the condition of this Hunchback, and what came to pass to him in the eventide, and what the Nazarene related, and what the Jew related, and what the Shahid related, and what the Tailor related,' And there is no occasion for iteration. Then the Barber wagged his head, and said, 'Wullahy! sure this marvel is right marvellous! uncover me this Hunchback.' So they displayed him to him, and he sat at his head, and took his head upon his breast, and looked in his face, and laughed until he fell upon his back; and said, 'There is something wondrous in every death, but the death of this Hunchback were worthy to be recorded in gold wash.' So the assembly was astounded at the words of the Barber, and the king marvelled at his words, and said, 'What ails thee oh! Silent man, tell us?' Then quoth the Barber, 'Oh! king of the age, I swear by thy majesty, that as for this lying Hunchback, the soul is in him!' So then the Barber took out of his girdle a case for private gear, and spread it, and took out of it a vial, in which was oil, and oiled the neck of the Hunchback with it, and wetted it well. Then took he out a pair of pincers of steel, and put them down his throat, and brought up the piece of fish with its bone, and when he brought it up, lo ! it was as if dipped in blood, and the Hunchback sneezed a hearty sneeze, and stretched, and stood up on the alert, and rubbed his face, and said, ‘ I witness that there is no God, but the God, and I witness that Muhummud is the Messenger of God.’ Then marvelled the king, and those present at what they saw, and saw even with their own eyes, and the king of China laughed until he fainted, and in like manner those present ; and the sooltan, said ‘ Wullahy ! this story is marvellous ! never saw I stranger than it !’ Then quoth the sooltan, ‘ Oh ! Mooslims, oh ! ye assembled of the army, in your lives saw ye ever one die, and then live again ? Now if the Almighty had not favored him in the person of this Barber, for he is the cause of bringing him to life, he would have surely died.’ And they replied, ‘ Wullahy ! this miracle is indeed marvellous !’ Now the king of China gave order that they should record this tale, and they recorded it, and then placed it in the strong rooms of the king. Then gave he a dress of honor to the Jew, and to the Nazarene, and to the Shahid, each one a dress of high honor, and ordered them to depart, and they departed. Then turned the sooltan to the Tailor, and gave to him a dress of high distinction, and made him his own Tailor, and assigned him allowances, and made peace between him, and the Hunchback. And he gave to the Hunchback a fair dress of high distinction, and granted him allowances, and made him his intimate, and gave presents to the Barber, and granted him a dress of honor, and settled on him a grant for food and clothing, and made him Barber of state, and his intimate. So they ceased not to live in joy, and pleasure until the destroyer of delights came to them, and the disperser of all unions.—And this is not more wondrous than the tale of the two vuzeers, and Unees ool Juleis.” Her sister said to her, “ And how was this ?” She replied “ They relate, oh ! mighty King, that there was in Bussorah a king among its kings that loved the poor, and the destitute, and cared for the peasants, and gave of his wealth to whoso believed in Muhummud, the grace of God be on him and peace! And he was as one said of him, and praised him in verse;—

'A king whose troops be famed,
So works upon his foe,
That he disparts them, half from half,
At each and every blow;
That day thou see'st him flag
Upon the horsemen's track,
He's drawn a cut deep through their breast
When in his fierce attack.'

And so 'twas he was called the King Muhummud Bin Suleiman ooz Zeinee, and he had two vuzeers, one of them was called Ul Mu'een Bin Sawa, and the other was called Ul Fuzl Bin Khagan; and Ul Fuzl Bin Khagan was most generous of the people of his age, excellent of disposition, all hearts would unite in loving him, and the people would unite in praising his humanity, and the whole of them used to pray for his long life, for that truly he was thoroughly good, one that averted evil, and injury. And the vuzeer Mu'een Bin Sawa used to oppress the people, and loved not the right, and was thoroughly evil, as was said of him;—

'Hold to noble, nobly bred, for it is sure decreed
That nobles, born of noble's blood, beget still noble deed;
And shun the miser, miser bred, for 'tis as true indeed,
Right miser acts the miser 'll do that comes of miser bred.'

(So goes the tale.) And the people were at the utmost of their love for Ul Fuzl Bin Khagan, at the utmost of their hatred for Ul Mu'een Bin Sawa. So by the decree of the Decreer, of a truth the King Muhummud Bin Suleiman ooz Zeinee was on a certain day sitting on the chair of his state, and about him the lords of his dignity, behold! he called his vuzeer Ul Fuzl Bin Khagan, and said to him, 'I wish to have a slave maiden, than whom in her age there shall not be a fairer, she must be perfect in loveliness, superior in just proportions, commendable in disposition.' Then said the lords of rank, 'This damsel may not be got save for ten thousand deenars.' So upon that the sooltan summoned his treasurer, and said, 'Bear ten thousand deenars to the house of Ul Fuzl Bin Khagan.' And the treasurer did like as the king ordered him, and the vuzeer went down after the king had charged him that he should repair to the market every day, and entrust to brokers the matter which we mentioned. And that they should not purchase a damsel if her price were above ten thousand deenars until she were shown to the vuzeer. So the brokers purchased not a slave maiden, until they had shown her, and every damsel that fell into their hands the vuzeer thought naught of. Now on a day among days, behold! the broker came to the house of the vuzeer Ul Fuzl Bin Khagan, and found him mounted intending to take the way to the king's palace. So he touched his stirrup, and broke out saying;—

'Oh! thou that spread'st the mandates of the king
Abroad, thou'rt the vuzeer that still art fortunate!
Thou bring'st to life with graciousness the people
Dead with their cares,—thy efforts never cease
To be acknowledged in the sight of god!'

Then said he, 'Oh! my master, surely that which surpasses the object aimed at by the gracious commission given us is here.' And the vuzeer replied to him, 'Here with her to me!' So he disappeared a while, and presented himself, and with him a maiden, elegant of stature, prominent of bosom, with eyes darkened with kohl, and cheeks shapely smooth, and slender waist, and massive hips, and garments fairest of what garments may be, and dewy lips more sweet than syrup, and shape more graceful than the waving branchlet, and words more gentle than the breezes of the morning, as some one said of her, and praised her;—

'Strange is the beauty of her brows like Luna's disk that shine,
Of sweeter sort, than juicy rob, or crushed fruit of the vine:
A seat hath heaven appointed her of high, and glorious state;
And wit, and sense, and wandlike form, as shapely, and as straight.

She in the Heaven of her face the seven chief stars doth bear,
That guard her cheeks as satellites, 'gainst all with jealous care;
If man should throw a furtive glance, or steal or look afar,
The fallen angels [171] cast him out, burned in a falling star.'

Now when the vuzeer saw her, she made him marvel with excess of admiration; then turned he to the broker, and said to him, 'How much is the price of this maiden!' And he answered, 'Her cost stands fixed at ten thousand deenars, and her owner swears that the ten thousand deenars, will not cover the cost of the chickens she has eaten nor what she has dranken, nor the extra charge which he has expended on her in instructing her: for she knows how to write, and she knows arithmetic, and the commentaries, and the principles of the law, and religion, and medicine, and the calendar, and how to strike the instruments of merriment.'[172] Then said the vuzeer, 'Bring me her master!' So they brought him into presence on the instant, and immediately; and lo! he was a man of a foreign country, there was left of him what there was, for time had buffetted him sore, and yet he wished to stay: as said the poet;—

'Time hath shattered all my frame,
Oh! how Time hath shattered me!
Time with lordly might can tame,
Manly strength, and vigour free.
Time was in my youth, that none
Sped their way more fleet, and fast:
Time is and my strength is gone,
Youth is sped, and speed is past.'

Then quoth the vuzeer to him, 'Art thou willing to take for the damsel ten thousand deenars from the Sooltan Muhummud Bin Suleiman ooz Zeinee?' And the foreigner replied, 'Wullahy! had I offered her to the king for nothing it were but what is proper I should do.' So upon that the vuzeer gave order to bring the monies, and they were brought, and weighed out to the foreigner. Now the slave dealer stood before the vuzeer and said, ‘If our lord the vuzeer order, I will say somewhat.’ And the vuzeer replied, ‘On with that thou hast to say.’ So he answered, ‘Truly it is my opinion that you ought not to go up with this damsel to the king this day, for she is just arrived from the journey, and the climate does not suit her, and the travel hath fretted her; but do you keep her quiet in the palace ten days that she may become again as she was: then make her go into the baths, and clothe her in handsome clothes and go up with her to the king, and in that, good fortune to the fullest will be yours.’ So the vuzeer pondered upon the words of the slave dealer, and found them wise; and he came with her to his palace, and kept her in close concealment, and allowed her every day whatso she required of meat, and drink, and such like, and some time passed this wise in delay. Now the vuzeer Ul Fuzl Bin Khagan had a son like the moon when it is fullest, his face round, and radiant, his cheek ruddy, upon it a mole like a spot of umbergris with mark but freshly made, as said of him the poet, and erred not in that he said;—

‘A moon that blights you if you dare behold,
A branch that cramps you in its graceful fold,
Locks of the Negro, and a tint of gold,
Sweet gait, and form, that minds one of the spear!
Ah! hard of heart with softly slender waist,
Why dost not change this thither and that here?
Were thy form's softness in thy bosom placed,
Ne'er to thy lover would'st thou harsh appear.
Bear with my love, thou chider! when disease
Lords o'er my frame, say who can give me ease?
Mine eyes err, and my heart, and none but these;
Then spare to blame—leave me to sorrow here.’

Now the youth knew not the story of the damsel, and his father enjoined her closely, and said to her, ‘Oh! my daughter, know that I did not purchase thee save as a concubine for the king Muhummud Bin Suleiman ooz Zeinee: now truly I have a son that leaves not a woman in the neighbourhood without he makes up to her ; so be on thy guard against him, and take care lest thou let him see thy face, or let him hear thy speech :' And the maiden replied to him, 'To hear is to obey.' And he left her, and departed. Now it happened by order of that was decreed, that the maiden on a certain day went into the baths that were in the dwelling house, and some of the slave girls had bathed her, and she put on sumptuous raiment, and her beauty was increased, and her loveliness ; so she went in to the lady, wife of the vuzeer, and kissed her hand, and she said to her, 'Blessings be thine, oh ! Unees ool Juleis, be these baths handsome ?' And she replied, 'Oh ! lady, I desired naught save your presence in them.' So upon that the lady said to the slave girls.' Come with us to the baths,' And they answered, 'To hear is to obey ;' And hastened thither, and she the lady among them. Now she had stationed at a door of the private chamber in which was Unees ool Juleis two little slave girls, and said to them, 'Suffer not any one to go in to the damsel.' So these two replied, 'To hear is to obey,' So meanwhile as Unees ool Juleis was sitting in the private chamber, behold ! the son of the vuzeer, who was that very he, Noor ood deen Ullee, came in, and asked for his mother, and the women servants, and the two girls replied, 'They are gone into the baths.' Now the maiden, Unees ool Juleis, had heard the words of Noor ood deen Ullee, the son of the vuzeer, and she was within the private chamber : then said she in her soul, 'Ah ! let 's see what figure has this youth, of whom the vuzeer told me speaking of him, that he let not alone a single woman in the neighbourhood without he makes up to her : Wullahy ! I do indeed wish to have a sight of him !' So she jumped quickly on her feet, and she with the freshness of the baths on her, and stepped beside the door of the private chamber, and looked upon Noor ood deen Ullee, and lo ! he was a youth like the moon in its full, and the sight made her inherit a thousand soft disquietudes. Now a glimpse of the damsel appeared and the youth took a glance at her, that made him heir to a thousand gentle troubles, and each of them fell mutually in love with the other. Then stepped the youth up to the little girls, and shouted angrily at them, and they both fled away from before him, and stood afar off to watch him, and to see what he would do, and behold! he went up to the door of the private chamber, and opened it, and went in to the maiden, and said to her, 'Art thou she whom my father purchased for me?' And she answered him, 'Even so.' So the youth went up to her, and he was in a state of intoxication. Now when the two slave girls saw their young master go in to the maiden Unees ool Juleis, they called out, and shrieked, and the youth came out fleeing, and seeking escape, and ran off in fear of the consequence of the thing he had done[173]. Now when the lady heard the shrieks of the two slave girls, she made haste, and came out of the baths, and the moisture dripping from her, and said, 'What be these shrieks in the house?' And when she came near the two girls whom she had seated at the door of the private chamber, she said to them, 'Shame on ye, what is the matter?' So when they saw her they both said, 'Mistress, Noor ood deen came to us, and beat us, and we fled from him; then went he in to Unees ool Juleis, and embraced her, and we know not what he did after that: so when we screamed to you, he fled.' Then proceeded the lady to Unees ool Juleis, and said to her, 'What tidings?' And she answered 'Oh! my mistress, I was sitting, and lo! a handsome youth came in to me, and said to me, 'Art thou she whom my father bought for me?' And I answered 'Even so: Wullahy! oh mistress mine I imagined his words were true, and upon that he came near me, and embraced me:' Then said the lady to her, 'Spoke he to thee at all for else than that?' She answered, 'Yes, and he took three kisses of me.' Then quoth the lady, 'He left thee not save dishonored!' Then wept she and smote her face, she, and the handmaidens in fear for

Noor ood deen lest his father should sacrifice him. So meanwhile they were this wise, behold! the vuzeer came in and asked the news: then said to him his wife, ‘Swear to me that whatso I tell you, you will attend to.’ He answered, ‘Even so.’ So she repeated to him what his son had done: then sorrowed he, and rent his garments, and smote his face, and plucked his beard. Then said to him his wife, ‘Vex not thy soul; I will give thee of my own money ten thousand deenars, even her price.’ Now upon that he lifted his head to her, and said to her, ‘Shame to thee, I have no need of her purchase money, but my fear is lest both my life go, and my money too.’ And she answered him, ‘Oh! my master, and how is that?’ He replied, ‘Know'st not that behind us is this foe who is named Ul Mu'een Bin Sawa, and so soon as he hears of this matter, will he proceed to the sooltan.’ ”—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Thirty-fifth Night,

She said—“They relate oh! mighty King, that the vuzeer said to his wife, ‘Know'st not that behind us is this foe, that is called Ul Mu'een Bin Sawa, and so soon as he hears of this matter, will he proceed to the sooltan, and say to him, ‘Thy minister whom thou did'st trust that he loved thee, has taken of thee ten thousand deenars, and has bought with it a maiden such as no one ever saw the like of. Now when she struck him with admiration, he said to his son, ‘Take her, thou'rt more worthy of her than the sooltan.’ So he took her, and dishonored her, and now this very damsel is in his house.’ Then will the king say, ‘Thou liest,’ But he will reply to the king, ‘If thou desirest I will set upon him, and bring her to thee.’ Then will the king give him warranty for that, and he will break into the house, and will take the damsel, and will present her to the sooltan: Then will he question her, and she will not be able to deny, and he mine enemy will say to him, 'Oh! my master, I truly was faithful to thee, but I found not favor with thee:' then will the king make a public scorn of me, and the people will crowd to see, and my life will be lost!' Now quoth his wife to him, 'Do you let no one know, and this matter will be kept a secret, and trust your case to the Almighty in this adventure:' So upon that the vuzeer's heart was quieted, and this now was what was in the matter of the vuzeer, but for what befel in the case of his son Noor ood deen Ullee, truly he dreaded the consequence of that was done; so he abode his day long in the gardens,[174] and came late at night to his mother, and slept in her apartments, and arose before the dawn, and went to the garden, and ceased not to do this for a month without showing his face to his father. Then said his mother to his father, 'Oh! my lord, why should we keep the damsel, and the boy apart? for truly this matter is wearisome to me; the boy is severed from us.' He replied to her, 'And how is the matter to be managed?' She answered him, 'Watch this night, and when he comes, hold him fast; and you, and he will make peace, and do you give him the damsel; for she loves him, and he loves her, and I will give you her price.' So the vuzeer waited until night. Now when his son came, he held him fast, and intended as 'twere his sacrifice; then appeared his mother suddenly, and said, 'What meanest thou to do with him?' And he answered her, 'I will cut his throat:'[175] Then said the son to his father, 'Is it then so easy to thee?' And his father twinkled his eyes for the tears were in them, and said to him, 'Oh! my son, how easy was to thee the wasting of my fortune, and my life?' Then answered the youth, 'Hear oh! my father, what the poet hath said;—

'Forgive me, I have sinned:—The man that's wise
Ne'er to the offending one his grace denies,
In full and perfect pardon: may't not be
Thy foe may sue, when peradventure he
Lies i'the lowest abyss, whilst thou'rt of high degree?'

(So goes the tale.) Now upon that the vuzeer rose from off the breast of his son, and said, 'Oh! my son, I have forgiven thee; so set thy heart at rest.' And the youth rose and kissed his father's hand: then said he, 'Oh my son, if I were sure thou would'st act justly by Unees ool Juleis, I would give her to thee.' Then answered he, 'Oh! my father, and how should I not treat her justly?' He replied to him, 'I enjoin thee, oh! my son, that thou do not marry another than her, and that thou take no other women to thee beside her, and that thou do not sell her.'[176] And he said to him, 'Oh! my father, I swear to thee, that verily I will not marry another, nor will I sell her.' So he swore to that, and went within to the damsel. Now he abode with her a year, and the Almighty made the king forget the matter of the maiden, and for Ul Mu'een Bin Sawa, though the tiding reached him, yet could he not give him words because of the vuzeer's high station near the sooltan. So when the year was gone, the vuzeer, Ul Fuzl Bin Khagan passed through the baths and went forth, and he was sweating, and the air struck him.[177] So that he took to his pillow, and the inability to sleep was long upon him, and the sickness gained on him. So upon that he called for his son, Noor ood deen Ullee; and he came, Then said he, 'Oh! my son, know that the lot is portioned, and the end inevitable: and there is no help but that every soul must drink of the cup of death.' Then truly began he to say extemporaneously;—

'I am a corpse,
But He alone is great that dieth not,
And well I know
That I in very deed must surely die.
There's not a king,
That dies, and holds his kingdom in his hand,
For sovereignty
A kingdom is of him that dieth not.'

Then said he, 'Oh! my son, I have no charge to leave thee, save that thou put thy strength in God, and look to provision for the future, and trust in Unees ool Juleis.' And he replied, 'Oh! my father, and who is like to thee, for thou hast been renowned for well doing, and prayers offered for thee in pulpits!' And he answered, 'Oh! my son, may God Almighty grant them acceptance!' Then spake he articulately the two testimonies,[178] and was recorded among the people of salvation. Now upon that the palace was filled with shrieks, and the news reached the king, and the people of the city heard of the death of Ul Fuzl Bin Khagan, and even the children in its schools wept for him. So his son Noor ood deen Ullee arose in haste, and made him ready, and the princes were present, and the ministers, and lords of dignity, and the people of the city and there was as one present, at the funeral the vuzeer Ul Mu'een Bin Sawa, and some one among them began to chant as the bier went forth from the house;—

'On the fifth day[179] I parted from those I loved;
And they washed me on a plank from out the door,
They stripped me of the clothes I erst was dressed in;
And clad me in raiment was other than mine own,
And they bore me away on four men's necks;
To a place of prayer, and some of the people prayed for me.
They prayed for me a prayer in it were no prostrations;
They prayed for me even all those that were my friends.
And they accompanied me to a dwelling house was arched in!
Let all mankind perish, yet will my door not open.'

Now they put the earth back over him, and the people returned, and the friends of him that was gone; Noor ood deen also returned, and he was sobbing with much weeping, and the mute tongues of his condition repeated these verses;—

'On the fifth day at even tide
Forth on their way they pressed:
They would soar hence I bade them go
They went, and are at rest.
But as they turned my soul went too,
Thus towards them did I yearn,
Return, I cried, but they replied,
Say where should we return?

N32.

There is no blood, there is no life,
Our mortal frame within,
There is nought left, but dry hard bones
That rattle in the skin.
Our eyes are blind, they cannot see,
Dimmed with the frequent tear;
Our ears are dull and dead to sense,
They have no power to hear.'

(So goes the tale.) Now he prolonged his sorrowing for his father a very long time, so meanwhile as he on a certain day was sitting in the house of his father, behold! one knocking at the door, and Noor ood deen Ullee rose in haste, and opened the door. And behold! a man, one of the intimates of his father, and one of his companions, entered the house, and kissed the hand of Noor ood deen, and said, 'Oh! my master, he that has left your like, is not dead; and this way went also, the chief of men of old, and of men of latter times;[180] oh! my master take license freely, and leave sorrowing.' So upon that Noor ood deen went quickly to the hall that was used for sitting in, and moved into it whatso was requisite for it to fit it out, and assembled to himself his friends, and took again his handmaid, and got about him ten of the sons of the merchants of Bussorah. Then truly did he eat meat, and drink wine, and renewed party after party, and kept still giving away, and being munificent. Now upon that came to him his steward, and said to him, 'Oh! my master, Noor ood deen, hast not heard what one said, one of them that are wise, he who still expends, and doth not reckon, gets poor and poor, and knows it not, and the poet saith;—

'I look well to my money I keep it with care,
For in my mind my money's both buckler and brand,
On the worst of my foemen no largesse I spare,
And truck ill for good luck when I've not command.
I both eat it, and drink it, in pleasure and glee,
But my cash on no penniless varlet I spend,
And still keep my purse close 'gainst who e'er he may be
That, a niggard in grain, ne'er can prove a true friend,

To a beggarly wight what I love best to say,
Is ' one dirhem,—give me one, five to-morrow I'll pay'
Then he turns his face from me and sidles away,
While with true dog-like spirit I sturdily stay.
Oh, let men have attainments that shine like the sun
They're but poor abject fellows, if money they've none !

Then quoth the steward, ' Oh ! my master, this great expenditure, and these mighty gifts make away with the money.' So when Noor ood deen Ullee heard these words from the steward, he looked upon him, and said to him, ' The whole of that thou'st said will I not heed, not even a word of it, for truly I have heard the poet that says ;—

' If it should ever chance this hand
Had store of money at command,
And give it not away ;
Why I should never be secure,
That either hand or foot were sure
To prop me or to stay !
Come ! bring to me the niggard wight
Hath by his paltry miser sleight
Won fortune to his side :
Or bring to me, and let me see,
The man of generous hand, and free,
That by his largesse died !

And he said ' Know, oh ! steward, that I desire, while there is by you more than enough for my breakfast, that you load me not with care for my supper.' So the steward turned from him, and went his way ; and Noor ood deen Ullee betook himself to pleasures living the best of lives, and enjoying whatsoever life affords ; and every one that would say to him of his intimates, ' This thing is beautiful ;' he would reply, ' It is a present to you.' And another would say, ' Oh my lord, such a house is very fair ;' he would answer, ' It is a present to you ;' And Noor ood deen ceased not making for them a party in the early day, and late in the day a party too, until he wasted out a year in this way. And after the year was over, meanwhile as he was sitting, behold! the damsel Unees ool Juleis broke out, extemporaneously;—

> 'You reckoned still on good, while days were prosperous,
> And dreaded not the coming ills of fate,
> The nights were fair with thee, and this deceived thee,
> But the fog will come in the clear of night.'

So when she ceased repeating her verse lo! one knocked at the gate; then Noor ood deen arose, and one of those sitting in company, followed without his perceiving him. So when he opened the gate, he found his steward, and Noor ood deen Ullee said to him, 'What tidings?' And he replied, 'Oh! my master, that which I was dreading for you hath befallen!' So quoth he, 'And how's that?' He answered, 'Know that there remains not in my hands a thing, save one dirhem, and neither more, nor yet less; and these account books are here produced with the expenditure which I have disbursed, and registers of your original property.' Now when Noor ood deen Ullee heard these words, he hung down his head to the ground, and said, 'There is neither power, nor strength save in God!' So when the man who had followed him secretly went forth to draw out of him what the steward told him, he returned to his friends, and said to them, 'Look to how you act, for truly Noor ood deen Ullee is without a farthing.' So when Noor ood deen Ullee returned to them, vexation appeared plain to them on his face; and upon that, one of the intimates rose suddenly on his feet, and looked to Noor ood deen Ullee, and said to him, 'Oh! my lord, perhaps you will give me permission to retire?' And Noor ood deen Ullee answered him, 'And wherefore this retirement to-day?' So said he, 'Truly my wife is in childbirth, and it is out of my power to be away from her, and I wish much to go to her, and see her;' And he gave permission. Then rose another quickly, and said to him, 'Oh! my lord Noor ood deen, I want to-day to be present at my brother's, for indeed he is to circumcise his son:'[181] And every one began asking for permission to go on some pretence, and was going on his way until they had departed every one of them, and Noor ood deen Ullee remained alone. Now upon that he called his slave girl, and said to her, ‘ Oh ! Unees ool Juleis, do you not see what deserved punishment is mine ?’ And he related to her what the steward said to him. Then said she, ‘ Oh ! my lord, many nights ago was I anxious to speak with you to this intent, but I heard you break out repeating ;—

‘ When fortune's goods be rife with you, then squander
At large upon mankind, ere they slip from you.
Not lavish gifts will use them, while she's with you,
Nor avarice when she turns off, retain them.’

So when I heard you break out in these verses I held my peace, and interchanged no words with you.’ Then said to her Noor ood deen Ullee, ‘ Oh ! Unees ool Juleis, you well know that I gave not away my wealth save to my friends, and they have left me without any thing, and I think of them that they will not abandon me without aid, and consolation.’ And Unees ool Juleis replied to him, ‘ Wullahy ! they will not profit you with aught of aid.’ So quoth Noor ood deen, ‘ Now within this very hour will I arise, and go to them, and knock at their doors ; it may be I shall get some thing from them ; then will I take my capital in my hand, and trade with it and leave pastime and amusement.’ Then indeed he rose quickly at once, and at the very moment, and gave not over faring on till he reached the lane in which his ten friends lived, for they were all of them inhabitants of that lane. So he went up to the first door, and knocked at it, and there came out to him a handmaid, and said to him, ‘ Who art thou ?’ And he answered her, ‘ Say to thy master, Noor ood deen Ullee is standing at the door, and says to thee, thy slave would kiss thy hand, and is looking for thy good will towards him.’ So the handmaid went in to her master, and he called impatiently to her, and said, ‘ Go back and tell him, ‘ He is not here :’ And the damsel went back to Noor ood deen, and said to him 'Oh! Sir, truly my master is not here.' So Noor ood Deen turned his face away, and said in his soul, 'If he is, he's a bastard, and he has denied himself to me; but the next to him he indeed is no bastard.' So he stepped up to the second door, and said as he said at first, and this other denied himself to him: and upon that he broke out;—

'Those men are gone who when before their gate—
You stood would, kindly souls, send you out rashers,
And savoury meat.'

So when he ceased repeating his verse, he said, 'Wullahy! there is no help, but that I make trial of them all, for perchance there may be one among them may stand me in the stead of all the rest.' So he went round the ten, and there was not among them one would even open the door nor show himself to him, nor even break a mealcake in his face, and he broke out repeating;—

'Man in his prosperous days is like a tree,
Round which men stand while fruit thereon there be,
Until, its bearing o'er, away they hie,
And leave it in sand and sludge to wither dry;
Foul fate the sons of this world, each and all,
For there's in ten not one you true can call!'

Then indeed returned he to the damsel, and his affliction had increased; so she said to him 'Oh! my lord, said I not to you that they would not profit you with aught of advantage?' and he replied, 'Wullahy! there was not one of them, that showed his face to me, nor one that recognised me!' And she replied, 'Oh! my lord, sell some of the chattels of the house, and its furniture, until the Almighty aid thee and expend them one by one.' So he sold until he sold the whole of that was in the house, and there remained not aught by him. Upon that he looked to Unees ool Juleis, and said to her, 'What shall we do now?' And she replied, 'Oh! my lord, it is my opinion that you should arise forthwith, and go down with me to the market, and sell me, and you well know that your father purchased me for ten thousand deenars, and please God, he may afford you near the same price, and when it be God's will to bring us again together then shall we be united.' Then said he to her 'Oh! Unees ool Juleis, Wullahy! it is no easy thing to be separated from you for but one single hour!' And she answered him, 'Oh! my lord, nor to me neither, save for the dictates of necessity, as says the poet;—

'Necessity in actions oft compels one
To ways propriety could ne'er think decent;
No man can bring himself to try the means,
Save for the thing that's sanctioned by the motive.'

So upon that he arose quickly, and took Unees ool Juleis, and the tears were coursing down his cheek like rain. Then burst he out extemporaneously with the tongues of the occasion, and spoke a verse;—

'Stay, grant me but one look before we part,
And though 'tis like to burst, I'll nerve my heart
This trial to sustain:
But yet if this should make you feel distress,
Leave me to perish here of love's excess,
Rather than give you pain.'

Then went he down with her to the market, and entrusted her to the broker, and said to him, 'Oh! Haju Hussun, declare the amount which you will proclaim as her price.' Then quoth the broker, 'Oh! my master, Noor ood deen, the prices of all I've sold afore are remembered:' And then said, 'Is not this Unees ool Juleis whom your father purchased of me for ten thousand deenars?' He answered, 'Even so.' So upon that the broker went up to the merchants, and found that they had not assembled all of them; so he waited until the whole of the merchants were got together, and the market was crammed with all slave girls of all nations, [182]Toorks, and Franks, and Circassians, and Abyssinians, and Nubians, and Tukroorles, and girls of Turkey, and Tartarians, and Georgians, and others else than these. So when the broker saw that the market was crammed, he came forward, and stood upright, and said, 'Oh! ye merchants, oh! you men of money, every thing that is round is not a walnut, nor is every thing long a plantain, nor is every red thing flesh, nor every white thing fat! oh! ye merchants I have by me this costly pearl that hath no price! how much shall I say for her?' And one of the traders said, 'Call her at four thousand five hundred deenars.' So the crier opened the business of her sale at four thousand and five hundred deenars; and he was saying these words, when lo! the vuzeer Ul Mu'een Bin Sawa was passing through the market, and he saw Noor ood deen Ullee standing at the side of the market. Then said he in his soul, 'What is the son of Khagan about standing here? remains there aught with this gallows' bird to buy slave girls with?' Then looked he on with his own eyes, and heard the crier, and he standing calling out in the market, and the merchants around him. Then said the vuzeer in his soul, 'I cannot suppose, but that he is without a farthing, and that he is come down with the girl Unees ool Juleis to sell her.' Then said he to himself, 'Oh! how cool and grateful is she to my heart!' Then called he to the crier, and he came forward, and kissed the earth before him: then said the vuzeer, 'I want this slave girl whom you are calling out for sale; and I will allow of no opposition to my bidding.' And he answered him, 'Oh! my lord, in God's name so be it.' Then the damsel stepped forward, and he showed her to him, and she struck him with admiration: so said he, 'Oh! Hussun, how much have you on this girl?' And he replied, 'Four thousand, and five hundred deenars to open the matter.' Quoth Ul Mu'een, 'Four thousand and five hundred is my bid.' Now when the merchants heard that, not one of them dared bid a dirhem more, but they held off, for that they well knew the oppression of the vuzeer. So Ul Mu'een Bin Sawa looked to the broker, and said to him, ‘What halt ye for? get on, and point me out as buyer for four thousand deenars, and you shall have five hundred for yourself.’ Then stepped the broker up to Noor ood deen, and said to him, ‘Oh! my master, your slave is going from you for nothing.’ And he replied, ‘And how so?’ He said to him, ‘We opened the business of her sale at four thousand five hundred deenars; then came this tyrant Ul Mu’een Bin Sawa, and passed through the market; so when he looked upon the damsel she struck him with admiration, and he said, ‘Call me the buyer at four thousand deenars, and take five hundred for yourself,’ and I cannot but suppose that he knows the damsel is your’s, and if he would give you within this hour her price it were all well; but I am aware of his tyranny. Now truly he will write you an order charged upon some of his collectors, and then send one after you to tell them to advance nothing upon it: so every time you go in quest of the money from them they will say, ‘We’ll give it you directly,’ and will manage this way with you day after day, and you too of proud spirit: and when they are wearied with your constant quest of them, they’ll say, ‘Let us see the order,’ And when they have taken it from you, they will tear it, and the price of the girl will go from you.’ So when Noor ood deen heard these words of the broker, he looked at him, and said, ‘And how shall this matter be managed?’ He answered, ‘I’ll show you good counsel, and if you agree with me it will give you complete satisfaction:’ Quoth he, ‘And what is it? He answered, ‘Come you this instant near me, and I standing in the midst of the market, and take the girl out of my hands, and slap her, and say to her, ‘Thou harlot, I have acquitted me of the oath I swore, and come down with thee to the market like as I swore to thee, for there was no help, but that I brought thee out to the market, and the outcry of the broker be made on thee!’ Now if you do that it is most probably that you will pass off the trick upon him, and the people, and that they will imagine that you came not down with her to the market save for the acquittal of an oath.' So he replied, 'This is indeed good counsel.' Then the broker parted from him, and went into the midst of the market, and held fast the damsel's hand, and made a sign to the vuzeer Ul Mu'een Bin Sawa, and said, 'Oh! my lord, this owner of her's has come forward.' Then came Noor ood deen Ullee to the broker, and snatched the girl from his hand, and slapped her, and said to her, 'Shame on thee, thou harlot! I have come down to the market with thee to acquit me of my oath; and get thee home, and be not in thy wont of thwarting me, shame on thee! am I in want of your price that I should sell you! I—were I to sell the furniture of my house it would come to the amount of your price many times over!' Now when Ul Mu'een Bin Sawa saw Noor ood deen, he said to him, 'Fie on thee, what is there any thing left you to sell or to buy?' Then Ul Mu'een Bin Sawa endeavoured to take her from him by violence. So upon that the merchants looked to Noor ood deen, and they all of them loved him, and he said to them, 'Here am I before ye, and ye know his tyranny.' Then cried the vuzeer, 'Wullahy? if it were not for you I would surely kill him.' So they made signs all of them to Noor ood deen with the eye of significance, that he should get away from him, and said, 'There is not one among us that will come in between you, and him.' So upon that Noor ood deen went up to the vuzeer Bin Sawa, and Noor ood Deen was bold, and active, and he dragged the vuzeer from off his saddle, and threw him on the ground; and there was there a trampled plotch of mud, and the vuzeer fell into the midst of it, and he kept slapping him, and thumping him, and a blow fell full on the vuzeer's teeth, and his beard was dyed with blood. Now there were with the vuzeer ten armed slaves; so when they saw their master treated after this fashion, they laid their hands upon the hilts of their swords, and made as if to bare their blades, and make assault upon Noor ood deen to cut him down; and lo! the people said to the slaves, 'This is a vuzeer, and this the son of a vuzeer, and it is probable they will make it up some other time; then will you become out of favor with each one of them, and it is likely that if a blow touch him, you will be punished all of you with the worst of deaths; so it is our opinion that you should not go in between them.' Now when Noor ood Deen Ullee had done beating the vuzeer, he took his handmaid, and went to his house; but for the vuzeer he went off at once, and his silken raiment was of three colors, as besides its original hue it was black with mud, and red with blood. Now when he saw himself in this state, he took[183] a cloth spotted with blood, and put it upon his neck, and took in his hand two knots of it behind him, and went on till he stood below the place in which was the sooltan, and he shouted, 'Oh! king of the age, a man aggrieved, I am a man aggrieved!' So they presented him before the king and he looked steadfastly at him, and behold the chief vuzeer came to him, and said, 'Oh! vuzeer who did this deed by thee?' So he wept, and sobbed, and burst out repeating;—

'The world had sore oppressed me, but thou art in it;
Wolves would devour me, but thou art a strong lion;
Each thirsty soul drinks freely at thy fountain,
I thirst for thy fresh showers, and thou art rain.'

Then said he, 'Oh! my lord, every one that loves, and serves thee, the like will come to pass to him!' The sooltan said to him, 'Be quick with thee, and tell me how this came to pass, and who did this deed by thee, even thou that receivest honor of my honor.' And the vuzeer answered, 'Know, oh! my lord, that I went forth to-day to the market for slave girls that I might buy me a girl, a cookmaid: then saw I in the market a damsel than whom I never saw so fair a one her like, my life long, and I meant to purchase her for our lord the sooltan, so I questioned the broker of her, and of her master; then answered the broker, 'She indeed belongs to a son of Ul Fuzl

Bin Khagan, for our lord the sooltan gave some time ago to his father ten thousand deenars to buy a fair damsel with it, so he purchased that maiden, and she struck him with admiration; so that he grudged her to our lord the sooltan, and gave her to his son. Now when his father died, the son sold the whole of that he had, possessions, and gardens, and country seats, until he was without a farthing: then came he down to the market with the damsel, that he might sell her, and made her over to the broker; so he called her at outcry, and the merchants bid higher, and higher on her, till her price reached four thousand deenars. Then said I in my mind, 'I will purchase this damsel for our lord the sooltan, for indeed her price at the first was taken from him.' Then said I, 'Oh! my son, take her price of me even four thousand deenars:' So when he heard my words he looked at me, and said, 'Oh! thou ill-omened old man, I will sell her to the Jew, and to the Nazarene, and I will not sell her to thee.' Then said I, 'I do not purchase her for mine own self, for surely I buy her for our lord the sooltan, he that is our chief of grace.' Now when he heard these my words he became furious, and dragged me, and cast me down from my horse, and I a very old man, and smote me with his hands, and thumped me until he left me even as thou see'st, and for me surely all this would not have befallen me, but that I went to buy this damsel for thee!' So then the vuzeer cast himself upon the ground, and began to weep, and to shiver; so when the sooltan saw the state he was in, and heard his saying, the sweat of rage stood between his eyes. Then turned he to the lords of dignity, and lo! there were forty men, smiters, skilled to use the sword, standing before him. Then said the sooltan to them, 'Go down forthwith to the house of Ullee son of Khagan, and spoil it, and lay it waste, and bring to me him, and the damsel bound, and drag them along on their faces, and bring them before me.' And they replied, 'To hear is to obey.' So they put on suits of armour, and went down, and went along the way to the house of Noor ood deen. Now there was near the king a chamberlain, who was called, Ilm ood deen Sanjur, and he was at first among the armed slaves of Ul Fuzl Bin Khagan, father of Noor ood deen; then was his rank promoted, until the sooltan made him a chamberlain about him. Now when he heard the mandate of the sooltan, and saw the enemies make them ready to slay the son of his master, it seemed no light matter to him: so he disappeared from before the sooltan, and mounted his horse, and went on until he came to the house of Nood ood deen Ullee. Then knocked he at the door, and Noor ood deen came out to him, and when he saw him he knew him: so he said, 'Oh! my master, this is not the time for greeting, nor for words: listen to what the poet saith';—

'Fly, fly with thy life, if by ill overtaken!
Let thy house speak thy death by its builder forsaken!
For a land else than this land thou may'st reach my brother,
But thy life lost thou'lt ne'er find in this world another.
How! who'd live with the roof of his wretchedness o'er him,
And the great earth of God broad outspreading before him?
When the theme's life and death, to no agent confide it.
For life cares for itself, as none else does beside it.
Ne'er could prowl the grown lion with mane roughly sweeping,
Did he trust in his need save himself for safe keeping.'

Then said Noor ood deen, 'Oh! Ilm ood deen what tiding?' And he replied, 'Rise quickly and fly for thy life, thou, and the damsel; for truly Ul Mu'een Bin Sawa hath set time as an enemy against your two associates, and so sure as you fall with his hand will he slay you, and the sooltan hath sent against you forty men, smiters with the sword, and my opinion is that you should flee before harm can hurt you.' Then Sunjur stretched forth his hand to his purse, and found in it forty deenars, and he took them, and gave them to Noor ood deen and said to him, 'Oh! my master, take this, and travel forth with it, and if there were aught more with me than that surely would I have given it also to you, but this is not the time to take exceptions.' So upon that Noor ood deen went in to the damsel, and informed her of that, and her hands fell powerless. Then went they two forth on the instant to the outside of the city, and the Almighty spread over them his mantle of protection, and they two went in to the shore of the sea; and they found a vessel just ready for the voyage, and the captain standing in the midst of the vessel saying, 'Whoso has yet anything wanting in this provision for the voyage, or whoso would take leave of his people, or whoso has forgotten any needful thing, let him bring it, for we are setting ourselves to go:' Then all of them replied, 'There is nothing left to be done by us, oh! captain.' So upon that the captain said to his crew, 'Hallo! let go, and haul up the anchors!' Then said Noor ood deen Ullee, 'Whither goest thou, oh! captain?' And he answered, 'To the house of the true faith, Bughdâd.'"—And Shuhurzad perceived the morning light and ceased speaking the words permitted her.

Now when it was the Thirty-sixth Night,

She said "They relate oh! mighty King, that the captain when he said to Noor ood deen Ullee, 'To the house of the true faith, the city Bughdâd.' Then went up Noor ood deen Ullee and the damsel went up with him, and they floated free, and they let fall the sails, and the vessel went forth as though she were a bird with her wings; as said of her one of them, and right fairly;—

'Watch some tall ship,—thine eye she'll captivate,
The breeze outstripping in her headlong rate;
As if a bird, with pinions spreading free,
Had left the sky to settle on the sea!'

So the vessel sailed on with them and the wind was fair for them. This was what came to pass to these, but for what came to pass to the armed slaves, surely they went to the house of Noor ood deen Ullee, and brake the doors, and entered, and went round all the places, but they fell in with no tidings of them, and they ruined the house, and returned, and informed the sooltan. Then said the sooltan, 'Search for them in whatsoever place they two may be.' And they answered, 'To hear is to obey.' Now the vuzeer Mu'een Bin Sawa went down to his house, and the sooltan had bestowed a dress of honor on him, and set his heart at rest, and the sooltan said to him, 'None shall take retaliation for you, save I.' And he prayed for him long life and stability. Then the sooltan gave order that one should cry in the city, 'Oh! congregation of men, each and all, our lord the sooltan hath given order that whoso discovereth Noor ood deen Ullee Bin Khagan, and comes with him to the Sooltan, he will invest him with a dress of honor, and give him a thousand deenars; and whoso conceals him, or knows his place of biding, and gives not tidings of it, he truly will have well deserved whatsoever chastisement shall come to pass upon him.' Then began all to search for Noor ood deen Ullee, and there was found no trace of him, nor tidings. This now was what was in the matter of these folk, but for what befel in the matter of Noor ood deen, and his handmaid, of a surety they arrived in safety at Bughdâd. Then said the captain, 'This is Bughdâd, and she is a city of refuge: winter hath turned from her with his frosts, and the spring season hath come to her with her roses, and her trees are blowing, and her streams be flowing.' So upon that Noor ood deen, and his handmaid went up from the vessel, and gave the captain five deenars, and these two went up from the ship, and went on a little. Now the decrees of fate threw them among the gardens; so they came to a place, and found it swept, and watered, with raised terraced seats reaching a long way, and water-pots hung up filled with water,[184] and an arched roof of reeds over it all along the alley and at the upper end of the alley a garden gate, save indeed that it was locked. Then quoth Noor ood deen to the damsel, 'Wullahy! this place is a fair one.'

And she replied, ‘Oh! my master, sit with me a while on these raised seats to take breath.’ So they went up, and sat both upon the terraced seat, and then washed their faces, and their hands, and the air struck coolly on them; so they went to sleep, mighty is He that sleepeth not! Now this garden was named the Garden of Delight, and in it was a palace, that was called the Palace of Pleasure, and of the Pictures, and it belonged to the Khuleef Hâroon orr Rusheed, and the khuleef was wont when his breast was narrowed with care to come to this garden, and the palace, and sit in it. Now there were fifty latticed windows to the palace, and fifty lamps burning in it, and in the midst a candlestick of gold. So when the khuleef used to enter it he would order the handmaids to open the latticed windows, and bid Ishag Bin Ibraheem, the jester, and the damsels to sing: then would his breast be opened, and his grief allayed. Now there was a keeper for the garden, a very old man, that was called Shekh Ibraheem; and it so was that when he went out to acquit himself of any business that he would find on returning fellows come on pleasure parties, and loose women with them there; then would he be angered with exceeding rage! so Shekh Ibraheem took patience until on a certain day the khuleef came to his garden, and then he told him that; then said the khuleef ‘Whomsoever thou surprisest at the gate of the garden I will deal with him as thou wishest.’ Now when it was that day of which the tale tells Sheikh Ibraheem the keeper, went forth to perform some necessary business, which occurred to him, then found he the two sleeping at the gate of the garden enveloped both in one wrapper. Then said he, ‘Wullahy! good! these do not know that the khuleef has given me an order and a mandate! ‘whomsoever thou meetest here put him to death;’ but now will I smite these two a wicked blow, so that no one shall henceforth approach the gate of the garden.’ So he cut a green sapling, and went out close to him, and lifted his hand till the white of his armpit appeared, and intended to smite them: then reflected he in his soul, and said, 'Ah! Ibraheem, how would'st thou smite them, and that without knowing their condition? for these two may have been strangers, or of the sons of the road, wayfarers, and the decrees of fate may have cast them here; let's uncover their faces and look upon them,' So he lifted the wrapper from their faces and said, 'These two be handsome; it does not seem proper to smite them.' So he covered their faces, and went up to the foot of Noor ood deen Ullee, and began to press it. Then opened he his eyes, and found at his feet a very old man of grave, and reverent appearance. Now Noor ood deen was ashamed, and drew in his feet, and sat up on the alert, and took the old man's hand, and kissed it. Then said the old man to him 'Oh! my son, whence art thou?' And he replied, 'Oh! my master, we be strangers.' And the tears startled from his eyes. Then said Sheikh Ibraheem 'Oh! my son, know that the Prophet, on him God's blessing, and peace, enjoined the treating strangers kindly.' Then said he to him, 'Oh! my son, wilt not use, and pass through the garden, and take thine ease in it, and relieve thy breast of care?' And Noor ood deen replied, 'Oh! my master, whose is this garden?' He answered, 'My son, this garden I inherited from my people.' And Sheikh Ibraheem had no object in these words save that these two should be at ease, and walk through the garden. Now when Noor ood deen heard these words, he thanked him and arose both he and the damsel, and Sheikh Ibraheem went before them; then entered they the garden, and lo! it was indeed a garden, and what a garden! It was arched over as it were a portico; in it were vines, and its grapes opposed in color, the red as it were a ruby, and the black as it were ebony; then entered they beneath a trelliced bower, and found in it fruits cultivated, and uncultivated, and the birds upon the bough singing in melodious tones, and the thousand noted nightingale reiterating the various modes of song, and the turtle dove had filled the place with her voice, and the greckle in its utterance as it were a human being, and the ringdove as if one drinking, intoxicated with wine. The trees had given in perfection, produce of all edible sorts, and of all kinds of fruits in pairs; the apricot partaking of the camphor tree, and the almond, and the plumb of Khorassan; and the red plumb as it were the colour of the fair, and the cherry that humbles the brilliancy of gold, and the fig that parts its red and its white, making two colors; and the birds as 'twere pearl, and coral, and the rose that opens with its redness like the cheeks of the lovely ones; and the violet as 'twere a sulphur match to which fire is applied at night, and the myrtle, and the gilliflower, and the peony with the anemonies, and these leaflets were gleaming with the copious weepings of the clouds, and the white teeth of the camomile laughed gaily, and the narcissus kept gazing on the rose with its black eyes, and the oranges as 'twere round goblets, and the lemon-like rounded balls of gold. The earth was carpeted with flowers of all colors, and the spring advanced, and brightened this place with its gladness; the stream in murmuring ripple, and the bird confusedly warbling, and the wind with rustling gush tempering the world to quiet. Then Sheikh Ibraheem entered with them the mansion attached to it, and they looked upon the beauty of that mansion, and those lamps above-mentioned which were in those latticed windows, and Noor ood deen remembered him of his parties which were past, and gone, so he said, 'Wullahy! surely this place is a fair place.' Now the two sat down and Sheikh Ibraheem set before them food, and they ate till they were satisfied, and washed their hands: then went up Noor ood deen to one of those latticed windows, and called eagerly to his handmaid. So she came to him, and they set to gaze upon the trees on which all sorts of fruit were loaded. Then turned Noor ood deen to Sheikh Ibraheem and said to him, 'Oh! Sheikh Ibraheem, hast thou not by thee any thing to drink, for that people are wont to drink after they have eaten?' So Sheikh Ibraheem brought him water sweet, cool, pleasant to drink; but he said, 'Oh! Sheikh Ibraheem, this is not the drink I wanted.' And he replied, 'Perchance thou wishest wine?' So Noor ood deen answered, 'Even so.' Then said he, 'I seek refuge from it with God! verily there be thirteen years I have not done that, for that the Prophet, on him be God's blessing and peace, curseth the drinker of it, and the presser of it, and the seller of it, and him to whom 'tis sold.' So quoth Noor ood deen, 'Hear two words of me.' And he answered him, 'Say on.' And he said, 'This cursed ass there,[185] if he were cursed, would he make you partaker in his curse at all?' He answered, 'Nay.' Quoth he 'Take this deenar, and these two dirhems, and mount that ass that stands there a far off, and whomsoever you may find buying wine, call to him, and say to him, 'Take these two dirhems for yourself, and buy me with this deenar some wine, and load it upon the ass:' Now you will not be he that loads it, neither he that buys it, and you will have no concern with it at all.' Then said Sheikh Ibraheem, when he had laughed at his speech. 'Wullahy! oh! my son, I never saw one readier witted than thou, nor aught more taking than thy words.' So then Sheikh Ibraheem did even as Noor ood deen told him. Now Noor ood deen thanked him for it and said to him, 'We two have become dependant on you, and you have shown naught but the wish to oblige; so bring us here what we stand in need of.' Then said Sheikh Ibraheem 'Oh! my son, this is my strong room before thee, and it is the closet for the plate prepared for the Lord of the Faithful; so go in, and take of them what thou willest, for there is in it over and above what thou dost want,' So Noor ood deen entered the closet, and saw in it vessels of gold, and of silver, and crystal set with all sorts of jewels: and he took them out, and arranged them, and poured the wine into the flaggons, and crystal ewers, and was pleased at what he saw, and greatly surprised; and Sheikh Ibraheem came to them with fruit, and perfumes. Then went off the old man, and sat at a distance from them, and they both drank, and were merry, and the wine got the mastery of them, and their cheeks became red, and their eyes spoke the language of love, and their locks flowed wavingly, and their complexions altered. Then said Sheikh Ibraheem to himself, 'What ails me that I sit so far from them, and what ails me that I should not sit near them, and what a moment is it that brings into my presence the like of these two, that are as 'twere two moons!' So then Sheikh Ibraheem stepped forward, and sat at the edge of the raised seat, and Noor ood deen said to him, 'Oh! my master, by my life, come on nearer us.' And Sheikh Ibraheem came forward close to them. Then Noor ood deen filled a goblet, and looked to Sheikh Ibraheem, and said to him, 'Drink that you may try what is its flavour.' But Sheik Ibraheem replied, 'I seek refuge from it with God! verily there be thirteen years I have not done a thing of that kind.' So Noor ood deen feigned to forget he was there and drank off the cup, and threw himself on the ground, and showed as if intoxication had overcome him. Now upon that Unees ool Juleis looked upon him, and said, 'Oh! Sheikh Ibraheem, look upon this fellow how he treats me!' And he answered, 'Oh! lady, what ails him?' She replied, 'Regularly does he treat me after this fashion! he drinks awhile, and goes to sleep, and I remain alone, there meets me no social friend to bear me company in my cup, nor one to whom I may sing when he drinks his cup. Then quoth to her Sheikh Ibraheem, and his very limbs relaxed, and his soul was melted at her words, such as she spoke then, and said he, 'Wullahy! this is not right!' So then the damsel filled a cup, and looked to Sheikh Ibraheem, and said to him, 'By my life there is no help, but that you take it, and drink it, and do not push it back, but repair my broken heart!' So Sheikh Ibraheem stretched forth his hand, and took the cup, and drank it, and she filled it for him a second time, and held it to the light, and said to him, ‘Oh! master mine, you have this yet.’ But he replied, ‘Wullahy! I have no power to drink it; that suffices me that I have drunken,’ And she rejoined, ‘Wullahy! there is no help for it.’ So he took the cup and drank it off; then gave she him the third, and he took it, and just meant to drink it, and lo! Noor ood deen turned quickly and sat upright.’ ”—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Thirty-seventh Night,

She said, “They relate, oh! mighty King, that Noor ood deen Ullee arose, and sat upright, and said, ‘Oh Sheikh Ibraheem, how's this? was not I pressing you for an hour, and you refused, and said ‘what I! there be thirteen years I have not done it!!’ Then said Sheikh Ibraheem, and he was abashed, ‘Wullahy! 'tis no fault of mine, but she spoke to me.’ So Noor ood deen laughed, and they sat down to keep him company. Now the damsel turned round, and said to her master, as a secret between them, ‘Oh! my master, drink, and do not urge Sheikh Ibraheem that I may amuse you with him.’ So the damsel kept filling, and giving her master to drink, and her master kept filling, and giving her to drink, and they ceased not to do this wise time after time. Now Sheikh Ibraheem looked upon them, and said to them, ‘What sort of society is this, a curse on whomsoever is boon-fellow in it! in sending the cup round will no one give me a drink? What state of things is this, good fellow?’ So they two laughed at his words, until they were fain to fall upon their backs; then drank they, and gave him to drink, and ceased not this their fellowship until the third of the night was gone. Now upon that said the damsel, ‘Oh! Sheikh Ibraheem, if you allow it, may I rise, and light a candle, one of these candles that be set here?’ And he replied, ‘Arise, but do not light save one single candle.’ Then rose she quickly on her feet, and began with the first candle until she had lighted the fifty candles ! Then sat she down, and after that said Noor ood deen, 'Oh ! Sheikh Ibraheem, and I now—how stands my lot with you ! will you not let me light a lamp, one of these lamps here ?' And Sheikh Ibraheem answered, 'Rise, and light but one single lamp ; and do not meddle with the rest :' So he rose, and commenced with the first of them until he had lighted the fifty lamps, and upon that the place danced with light. So said then Sheikh Ibraheem, and tipsiness had overcome him, 'Are you two more able than I ?' So he rose quickly on his feet, and opened the lattices all of them ; and he sat down and these two also in social fellowship, and in reciting verses, and the very place was in a dust with the noise they made. Now God the Decreer, decreeth all things, and maketh for every thing a reason of its own. Truly the khuleef at that very time was gazing about, and he looked to the lattices at the side facing the Tigris in the moon-light. Then saw he the blaze of the candles, and lamps glistening in the river and the khuleef caught a glimpse of it and he saw the Palace of the Garden in a vapoury smoke with those candles, and those lamps. So he cried, 'Have here to me Jafur the Burumkkee !' And it was hardly said ere he was present before the Lord of the Faithful. Then quoth he to him, 'Oh ! dog, have the ministers taken from me this city Bughdâd,[186] and thou not let me know ?' And Jafur answered him, 'What be these words ?' So said he, 'If the city Bughdâd were not taken from me, then would not the Palace of the Pictures be lighted with lamps, and candles and with its windows opened ! Fie on thee, who is't could compass doing a deed like this unless thou had'st taken the khuleefut from me !' Then replied Jafur, and his members trembled as he spoke, 'And who gave the tidings that the Palace of the Pictures was lighted up, and her windows opened ?' And he answered, 'Come forward near me, and see.' So Jafur came forward near the khuleef, and they both looked towards the garden, and Jafur found the palace blazing with radiance in the gloom of the darkness. Now Jafur wished to make excuse for Sheikh Ibraheem the keeper, as perhaps this matter might be allowed by his permission, for he saw the making some excuse advisable; so he said, 'Oh! Lord of the Faithful, Sheikh Ibraheem on the Friday just passed said to me, 'Oh! my master Jafur, of a surety I wish much that I could make my sons merry, during the life of the Lord of the Faithful and thine. So said I to him, 'And what stand you in need of?' And he replied, 'That you should get a mandate from the khuleef that I might hold the circumcision of my sons in the palace.' And I answered, 'Go, circumcise them, and I will foregather with the khuleef, and will let him know; so he went from me to this end, and I forgot to let thee know.' Then said the khuleef, 'Oh! Jafur thou had'st committed one fault towards me, and that hath become two faults; for thou hast erred on two counts; the first count, that thou did'st not let me know of this, and the second count, that thou did'st not help Sheikh Ibraheem to his object; for surely he did not go to thee, and say these words to thee save seeking an excuse to ask for some small matter of money to help him out; and thou gavest him nothing, and did'st not inform me.' So Jafur answered, 'Oh! Lord of the Faithful, I forgot.' Then said the khuleef, 'Now by my father, and my grandsire, I will not finish the rest of this night, save in company with him; for truly he is a religious man, that keeps with the elders and the religious mendicants, and is addicted to them; now they will have got together, and it may be one prayer of theirs will profit us good in this world, and the next; and in this matter too there is grace to him in my presence at his place, and it will please Sheikh Ibraheem.' Then said Jafur, 'Oh! Lord of the Faithful, the time for the ceremony was yesterday, and they will be at this time at the conclusion:' So said the khuleef, 'There is no help, but that I go to them;' So Jafur held his peace, and was bewildered, and abode not knowing what he should do. Now the khuleef rose quickly on his feet, and

Jafur stood still before him, and Musroor the eunuch with them, and the three went out disguised, and went down from the palace of the khuleef, and kept threading the streets, and they in the likeness of merchants, until they arrived at the gate of the garden aforesaid. So the khuleef stepped forward, and found the gate of the garden open: and he marvelled, and said, 'See! Jafur! this Sheikh Ibraheem, how he has left the gate opened at this time, and this is not his wont;' So they went in until they got near the end of the garden, and stood beneath the palace. Then said the khuleef, 'Oh! Jafur, I wish I could get near them unawares before I showed myself to them that I might see what matter they are at, and look upon the elders; for indeed just now I hear not a murmur from them, nor even a fuqeer call upon the Lord.' So the khuleef looked about, and saw a tree of lofty height; and then said he, 'Oh! Jafur, I mean to get up into this tree, for that her branches are near the lattices, and I can see into them.' So the khuleef got upon the tree, and gave not over climbing from branch to branch, until he got upon the branch which was opposite the widows and he sat upon it, and looked in at a window of the palace. Then saw he a damsel, and a youth as 'twere two moons, praise be to Him who created them, and made their outward semblance! And he saw too Sheikh Ibraheem sitting, and in his hand a cup, and he saying 'Oh! fair lady, drinking without jollity is no fun; for surely thou'st heard the poet say;—

'Great and small the goblet pass,
From the hand of moon-faced lass
Brightly beaming take the glass,
Send it circling round!
Drink ye not save merrily,
E'en the very horse I see,
Drinks his liquor cheerily,
To the whistle's sound!' [187]

Now when the khuleef saw these deeds done by Sheikh Ibraheem, the sweat of wrath stood between his eyes, and he came down, and said 'Oh! Jafur, I never saw the righteous in this guise before! so do you now get up this tree, and look that the deeds of the holy [188] may not be lost on you.' Now when Jafur heard the words of the Lord of the Faithful, he became confounded, and mounted to the top of the tree and lo! he looked, and saw Noor ood deen, and Sheikh Ibraheem, and the damsel, and Sheikh Ibraheem had in his hand a cup. So when Jafur beheld with his eyes the state of things he made sure of death, and went down, and stood before the Lord of the Faithful; and the khuleef said to him, 'Ah! Jafur, thanks be to God that hath made us followers of the semblance of the law!' Now Jafur could not speak a word from excess of confusion. So the khuleef looked to Jafur, and said, 'Let's see now who let these get to this place and let them enter my palace. Now aught like to the beauty of this youth, and this damsel hath mine eye never beheld!' Then replied Jafur, and he sought to pleasure the Khuleef Hâroon oor Rusheed.' Thou sayest truly oh! our Lord of the Sooltan!' So quoth he, 'Oh Jafur come up with me to the branch that is opposite to them, that we may amuse ourselves with them.' So the two went up into the tree, and looked at them, and they heard Sheikh Ibraheem saying, 'Oh! my mistress, gravity is abandoned in drinking wine, and that is not sweet save with the soft sounds of the lute strings:' So Unees ool Juleis replied to him, 'Oh! Sheikh Ibraheem, Wullahy! if we had by us any thing like the instruments of merriment, then were our pleasure complete.' Now when Sheikh Ibraheem, heard the words of the damsel he rose up quickly on his feet, and the khuleef said to Jafur, 'See'st thou what he is going to do?' And Jafur answered, 'I know not:' So Sheikh Ibraheem disappeared and returned, and with him had he a lute; and the khuleef took note of it and lo! it was the lute of Father Ijhag the jester. Then said the khuleef, 'Wullahy! if this damsel sing vilely, will I surely hang the whole of you. And if she sings fairly will I forgive them, and hang you only :' Then said Jafur, 'God make her sing vilely !' So said the khuleef, 'For why ?' And he answered, 'Because if thou dost hang us, all of us, we can each keep each other company :' So the khuleef laughed at his words. Then took the damsel the lute, and examined it, and tuned its strings, and struck one chord, and made all hearts yearn to her ; then broke she out, and began to sing ;—

'Ye that might aid the wretch that loves!
Passion consumes, and triumphs o'er me,
Tho' what you've done, I've well deserved,
I sought your help, exult not o'er me.
True, I am base, and weak, and low :
Do as you will, I will not shun you ;
What is my death, e'en at your hands ?
My fear's the crime, they'll charge upon you.'

Then said the khuleef, 'Wullahy ! good ! oh ! Jafur, in my life never heard I a voice musical like this !' And Jafur replied, 'Perchance then the wrath that was in the khuleef hath departed ?' He answered, 'Even so 'tis gone.' Now he went down from the tree, both he, and Jafur, and he turned to Jafur, and said, 'I want to go up, and sit with them, and hear the damsel sing before me :' So he replied, 'Oh ! Lord of the Faithful, when thou goest up to them, it is probable they will be disturbed, and Sheikh Ibraheem will die of fear ;' But the khuleef answered, 'Oh ! Jafur, there is no help, but that you teach me how I may get cunningly at them by an artifice, and go in to them without they be aware of who I am.' So the khuleef and Jafur both went to the side of the Tigris, and they were pondering upon this matter ; and behold ! a fisherman standing fishing beneath the windows of the palace ! Now the khuleef had formerly summoned Sheikh Ibraheem, and said to him, 'What is this murmuring that I hear below the windows of the palace ?' And he replied, 'The voice of men catching fish :' So said he, 'Go down, and forbid them this place ;' and he forbad the fisherman that place accordingly: but when it was that night of which it is spoken, there came a fisherman whose name was Kureem, and saw the gate of the garden opened, and he said in his soul, 'This is a time of carelessness; now I'll poach a little fishing. So he took his net, and cast it in the river, and behold! the khuleef, alone standing at his head; now the khuleef recognized him, and said to him, 'Ho! Kureem.' And the fisherman turned towards him, when he heard himself named by his name. Now when he saw the khuleef his muscles trembled, and he said, 'Wullahy! oh! Lord of the Faithful, I did not do it as wishing to mock the mandate, but poverty and need have caused me to do what thou seest!' Then quoth the khuleef 'Make a cast in my name:' So the fisherman came forward, and was glad, and threw his net, and waited till it took its full stretch and settled firm, and quiet; then he took a haul at it, and brought up in it various sorts of fish. Now the khuleef was pleased at that, and he said, 'Oh! Kureem strip off thy clothes.' So he stripped off his clothes. Now in the upper coat he had, there were an hundred patches of coarse woollen stuff: and vermin in it of the most troublesome, and he took from off his head a turban, and it was three years he had not untwisted it, but every rag he'd chance to see he'd served upon it. Now he took the coat off, and the turban, and the khuleef stripped from off his person raiment of Alexandria and Heliopolis, of silk, and an upper robe, and open doublet. Then said he to the fisherman, 'Take them, put them on,' And the khuleef put on the fisherman's coat, and his turban, and tied a chin cloth [189] before his face. Then said he to the fisherman, 'Get thee about thy business.' And the man came before the khuleef, and thanked him, and began to say a verse;—

'All the grace thou hast shewn me, my thanks shall declare;
With all richly endowed, thou'st made fulness my share;
While living I'll thank thee,—when death is my doom
My bones still shall thank thee, when laid in their tomb.'

Now the fisherman had not got to the end of his verse, ere the vermin began to crawl upon the khuleef's skin, and he set to clawing with his right hand and his left at his neck, and throwing them off: then quoth he, 'Oh! fisherman! fie on thee! be not these vermin very plenteous on this coat?' and he replied, 'Oh! my lord, just now indeed they hurt you, but when a week is past and gone, you'll not perceive it, nor think of it.' So the khuleef laughed, and said to him, 'Fie on thee: shall I leave this coat of thine upon me so long!' Then quoth the fisherman, 'I wish to say one word to you,' and he replied, 'Say what thou hast to say;' and he answered, 'Think of my counsel, oh! Lord of the Faithful, when you wish to learn to hunt; for that you have not a trade to your hand to profit yourself by, this coat will put you in the way of it.' So the khuleef laughed at the speech of the fisherman, and the fisherman turned off, and went his way. Now the khuleef took a twig basket to hold the fish, and put over it a little grass, and went with it to Jafur, and stood before him: so Jafur imagined that he was Kureem the fisherman, and he feared lest ill should befall him, and said to him, Ho! Kureem, what hath brought thee here? quick hence for thy life for the khuleef is this night in the garden, and so sure as he sees thee, thy neck is gone.' Now when the khuleef heard the words of Jafur, he laughed, and when he laughed, Jafur recognized him, and said to him, 'Can it be thou, our Lord the Sooltan!' And the khuleef replied, 'Even so, oh! Jafur, and thou'rt my vuzeer, and came here thou and I together, and yet thou knowest me not! how then shall Sheikh Ibraheem know me, and he drunk? stay here in thy place till I return to thee.' And Jafur answered, 'To hear is to obey,' Then stepped the khuleef forward to the gate of the palace, and knocked a gentle knock, then quoth Noor ood deen, 'Oh! Sheikh Ibraheem, one taps at the door of the palace,' And Sheikh Ibraheem said, 'Who is at the door?' So the khuleef answered, 'I, oh! Sheikh

Ibraheem!' and he replied, 'Who are you?' quoth he 'I am Kureem the fisherman; for I heard you had a feast at your house, and have come to you with some fish, and sure 'tis fresh.' Now when Noor ood deen heard mention of fish, he was well pleased, he and the damsel, and they said, 'Oh! master, open to him, and let him come in to us with the fish he has with him.' So Sheikh Ibraheem opened the door, and the khuleef came in, and he in the semblance of a fisherman, and he began by saluting them: then said Sheikh Ibraheem to him, 'Blessings on the thief, the robber, the cheat! up with thee, let's see the fish thou hast!' So he showed them it, and when they looked at it, behold! the fish was still jumping. Then said the damsel, 'Wullahy! oh! my master, truly this is a fine fish! how much better 'twould be fried!' and Sheikh Ibraheem replied, 'Wullahy! oh! lady thou sayest true!' So said he to the khuleef, 'Ho! fisherman, why didst not come with the fish fried? up now, and fry it for us, and bring it us.' And the khuleef answered, 'I am ready, I'll fry it for you, and come with it:' so they cried, 'Bravo:' to him. Now the khuleef arose, and ran until he reached Jafur, and he said to him, 'Ho! Jafur!' and he answered, 'Even so, oh! Lord of the Faithful; is all well?' He said to him, 'They require the fish of me fried:' so Jafur answered, 'Oh! Lord of the Faithful, give it me, and I'll fry it for them;' but quoth the khuleef, 'By the tomb of my fathers, and my grandsires, none shall fry it save I with mine own hand!' So then the khuleef came to the keeper's cottage, and searched in it, and found all that he required, so far as salt, and saffron, and savory and else besides: then went he to the fire place,[190] and put on the frying pan, and dressed an excellent fry of it. Now when it was enough done, he laid it on a plantain leaf, and took windfallen fruits, and lemons from the garden, and went up with the fish, and set it before them; and the youth, and the damsel, and Sheikh Ibraheem came forward, and ate. Now when they finished eating they washed their hands, and said Noor ood deen, 'Wullahy! Oh! fisherman, thou'st done us a right acceptable favour this night?' Then put he his hand into his pocket, and took out thence three deenars of the deenars which Sunjur had given him at the time of his going forth on the journey, and said to him. 'Oh! fisherman, excuse me that it is so little, but, Wullahy! if thou had'st known me afore time, when wealth was mine, surely I had driven the bitterness of poverty from before thee; yet take this as a hansel for future fortune.' Then threw he them to the khuleef, and the khuleef took them, and kissed them, and lifted them up; but the intent of the khuleef was not on this, but on hearing the damsel when she should sing: So said the khuleef to him, 'Thou'st done fairly, and hast been liberal, but my desire is of the perfection of your kindness that this damsel should sing to us a strain, that I may hear her;' So quoth Noor ood deen Ullee 'Oh! Unees ool Juleis!' And she answered, 'Well!' Said he to her, 'By my life, sing us something for the sake of this fisherman for indeed he wishes to hear thee.' So when the damsel heard the words of her master, she took the lute, and made it vibrate after she had tuned its strings, and broke out singing—

'A fair neck'd maiden took the lute
Grasp'd in her fingers small,
And by a touch she drew to her
Men's souls, e'en one and all.
She sang; and lo! the deaf man heard,
Scarce was her song begun!
He that was dumb now found his tongue,
And cried amain, 'Well done!'

Then struck she a chord so wondrous, that she wrapt the senses in oblivion, and burst out singing these couplets,—

'Proud do we stand, when in our land
It pleases you alight,
Your beams make less, the murkiness
Of e'en the blackest night.

My house for you, as is but due,
A musky odour knows,
With camphor sweet, I've readied it,
And water of the rose.'

Now upon that the khuleef was exceedingly delighted, and ecstacy overpowered him, and he could not command himself for the excess of pleasure. So that he said, 'Wullahy, good! Wullahy, good! Wullahy, good!' Then quoth Noor ood deen, 'Oh! fisherman, does the damsel strike thee with much admiration?' And the khuleef answered, 'Wah! does she not, Wullahy!' Then said Noor ood deen, 'She is a gift to thee from me, a free gift that shall not turn back in its donation, nor in its giving be restored!' [191] So then Noor ood deen rose upright on his feet, and he took an upper robe, and threw it to the fisherman, and ordered him to go forth, and depart with the damsel. Now the damsel looked upon him, and said to him, 'Oh! my master, art thou going without taking leave? if it must be, and there is no help for it, then hold till I bid thee farewell, and explain my state.' Then broke she forth, and began repeating these verses;—

'When love, distress, and fond regret are mine,
Must not this form in such excess of ill
Become a shadow? say not, my beloved,
'I've healed you,' when the state bespeaks the straight,
And all the injury shews in the ailment.
If e'er't could be a mortal in his tears,
Should swim, I surely were the first to do it!
Oh! thou that hast infused my heart with love,
Like as wine mingled in the water cup,
Oh! thou whose love sports in my very vitals,
This was the thing I feared, this separation!
Oh! Bin Khagan! my all that I desire!
Oh! my best hope! oh! thou the leaving whom,
Is the sole torment that afflicts my heart!
For my sake to my master and my lord,
Hast thou done ill; hence hast thou wandered forth

Far distant from thine home! God will not make
My lord disconsolate deprived of me,
And thou hast given me to a noble being,
Kureem praiseworthy ever.'

So when she finished her verse Noor ood deen answered her, and he said ;—

' She bade farewell upon our parting day,
And in love's anguish shed full many a tear ;
' What wilt thou do,' she cried, ' When I am away?'
' Ask them,' I said, ' Could live, and thou not here.' '

Now when the khuleef heard her saying in her poesy, ' And thou hast given me to a noble being,' his partiality for her increased still more, and the feeling between them seemed to him a hard matter, and it vexed him, so said he to the youth, ' Oh! master mine! truly this damsel hath mentioned in her verse that you have acted ill towards her master and he who owns her; now do you let me know whom you did act ill towards, and who 'tis has a demand upon you? Then answered Noor ood deen, ' Wullahy! Oh! fisherman, there hath come to pass to me and this damsel a wondrous tale, and a strange matter; if it were written in the corner of the eye with the point of a needle it were a warning for whoso should consider it.' Then said the khuleef, ' Will you not tell us what came to pass in your tale, and inform us of your tidings; haply relief may thus come to you, for surely God's aid is ever near.' So said Noor ood deen, ' Oh! fisherman, how wilt hear our tale, in verse, or prose?' and the khuleef replied, ' Prose is but words, but verse a string of pearls.' So upon that Noor ood deen hung his head towards the ground, and broke out extemporaneously into these verses ;—

' Reft of my sleep, no rest can I command,
And my grief's doubled, friend, in a far land.'
A son I had, a kinder none could have,
He passed from me, and laid him in the grave.

When he was gone, a course of things ensued,
Whereby my heart was crushed, and I subdued :
A slave he bought for me, a sweet young maid ;—
That shamed in grace the branchlet zephyr swayed.
All mine inheritance on her I spent,
And gav't away in bounteous lavishment.
Forced to her sale, I felt the height of ill,
And sore the parting was against my will :
Soon as the crier had named her at a price,
An old man bid, one rife of guile and vice,
At that I raved, with fury past command,
And snatched her struggling from the hireling's hand.
The miser angered, smote me in his might,
Then rained retributive, the fire of fight!
Blows right and left, upon the wretch I spent,
Till I had thrashed him, to my heart's content.
Then to my house away, in dread fled I,
And hid in fear of spiteful enmity :
My seizure scarcely could the king proclaim,
E're a kind hearted chamberlain there came,
To give me warning 'gainst the fell surprise,
Bidding me flee, and foil mine enemies.
Beneath night's wing, forth from the house we pressed
And in Bughdâd, we safety sought, and rest.
Naught have I now, from all my riches driven,
To give thee, fisherman, save what I have given,
My bosom's loved one ; when with her I part,
Then be thou sure, I've given away my heart!'

Now when he finished his verse, the khuleef said to him, 'Oh! master Noor ood deen, explain your affairs to me:' So Noor ood deen told him his story from the beginning to the end: so when the khuleef understood this state of things, he said to him, 'Whither dost purpose to go at this time?' And he replied, 'God's cities be capacious.' Then quoth the khuleef, 'If I should write a letter for you, would'st thou deliver it to Sooltan Muhummud Bin Suleiman ooz Zeinee? Now when he reads it he will not injure you in any thing, nor do thee mischief.' "—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Thirty-eighth Night,

She said, "They relate, oh! mighty King, that when the khuleef said to Noor ood deen Ullee 'I will write a letter for you that you shall deliver to the Sooltan Muhummud Bin Suleiman ooz Zeinee and when he reads it he shall not hurt thee in any thing.' Said Noor ood deen Ullee to him, 'And how in the world can a fisherman write letters to kings! verily this thing could never be!' And the khuleef replied, 'You say true, but yet I will tell you a reason for it; know that I and he both read in one school with one teacher,[192] and that I know him well: now after that greatness came suddenly upon him, and he became a sooltan, and I—the Lord removed me, and made me a fisherman. Now I never send to him in any necessity without he attends to it, and if I were to send to him every day on a thousand occasions, he would surely attend to them.' Now when Noor ood deen heard his words he said to him, 'Good; write that I may see.' So he took a standish, and a pen, and wrote after 'In the name of God.' And after the usual formula. This was that was writen by Hâroon oor Rushed Bin oom Mahdeen to His Highness Muhummud Bin Suleiman ooz Zeinee. 'To him refreshed by my grace whom have I made viceroy under me in part of my dominions. When this writing in keeping of Noor ood deen Ullee Bin Khagan, son of the vuzeer, shall reach thee, on the moment of his arrival at thy place, depose thyself from the sovereignty, and exalt him to it; so oppose not mine order, and God be with thee.'—Then gave he the writing to Noor ood deen Ullee Bin Khagan and Noor ood deen looked on the writing and kissed it, and put it in his turban cloth, and went down forthwith travelling. This now was what came to pass to him, but for what was in the matter of the khuleef, surely Sheikh Ibraheem stared at him, and he in the garb fishermen use, and said to him, 'Oh! thou beast of the fishers, thou'st come here to us with two fishes that have been worth to thee the twenty halves! thou'st taken three deenars! And now thou'dst fain take the damsel besides!' So when the khuleef heard his words, he called loudly to him, and signed to Musroor; and he showed himself, and rushed in to him. Now Jafur had sent a man of the Arab youth's to the doorkeepers of the palace to get of them a change of clothes for the king: so the man went, and came up with the change of raiment, and kissed the earth before the khuleef. Now the khuleef gave him as a gift of honor what he had about him, and put on that apparel; and Sheikh Ibraheem was sitting upon a chair and the khuleef standing to see what would happen, So, at that time Sheikh Ibraheem was fuddled, and he remained all abroad, and he was biting his fingers, and saying. 'Ho! can'st see, am I asleep or awake?' Now the khuleef looked to him, and said, 'Ho! Sheikh Ibraheem, what state is this thou'rt in?' So upon that he recovered from his drunkenness, and threw himself upon the ground, and burst out saying extemporaneously,

'Forgive the sin 'neath which my limbs are trembling,
For the slave seeks for mercy from his master;
I've done a fault, which calls for free confession,
Where shall it call for mercy, and forgiveness?'

Now then the khuleef forgave him, and gave order for the damsel's being carried to the palace; so when she arrived at the palace the khuleef set apart for her, an abode, singly for herself, and deputed to her those that should serve her, and said to her, 'Know that I have sent thy master as sooltan to Bussorah, and if it be the wish of the Almighty we will send him a dress of investiture,[193] and send thee to him.' This now was what came to pass with these, but for what happened to Noor ood deen Ullee Bin Khagan, surely he ceased not travelling until he came up to Bussorah, and to the palace of the king. Then shouted he a loud shout, and the sooltan heard him, and sent for him. Now when he was present before him, he kissed the earth between his hands: then took he out the written paper, and presented it to him. So when he saw the signature of the writing in the hand of the Lord of the Faithful, he rose, and stood upon his feet, and kissed it three times; and said, ‘To hear is to obey, towards the Almighty, and the Lord of the Faithful.’ Then called he into presence the four kazees, and the lords of rank, and intended to divest himself of the sovereignty; and lo! the vuzeer, even he, Ul Mu’een Bin Sawa, presented himself, and the sooltan gave him the written sheet. Now when he read it, he tore it from end to end, and took it in his mouth, and chewed it, and threw it away; then said the sooltan to him, and he was angered, ‘Fie on thee, what is’t hath borne thee on to such a deed?’ So he replied, ‘Now by thy life! oh! our Lord the Sooltan, this is not put together by the khuleef, nor by his vuzeer, but forsooth this limb of Satan, knave that he is, hath fallen in with a written paper in the hand of the khuleef, an idle scroll, and he hath made his own end out of it; for surely the khuleef never sent him to take the sovereignty from thee, and he hath not with him the letter patent, and authoritative, and he never came from the khuleef, no, never, never, never! And if this matter had fallen out, surely he would have sent with him a chamberlain, and a minister, but he has come alone!’ Then said the sooltan to him, ‘And how shall it be managed?’ He replied, ‘Send this youth with me, and I will take him, and put him safely away from thee, and send him in charge of a chamberlain to the city Bughdâd: then if that he says be true, he will come to us with letters patent, and authoritative; but if he does not come with it, then have I taken my due out of my debtor.’ This was so. Now when the sooltan heard the words of the vuzeer, Ul Mu’een Bin Sawa, he said to him, ‘Hence with you and him too:’ So the vuzeer took trust of him from the sooltan, and went down with him to his house, and summoned his armed slaves; and they laid him out, and beat him until a faint came on him,

W. F. Kirby,

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and he put upon his feet a heavy shackle, and went with him to the prison, and summoned the jailor. Now when he came before him he kissed the earth before him, and this jailor was called Quteet. Then said the vuzeer to him, ‘Oh, Quteet, I wish thee to take this fellow, and cast him into a cell among the dungeons thou hast here in the prison, and torture him night and day :’ And the jailor answered, ‘To hear is to obey.’ Now the jailor made Noor ood deen enter the prison, and locked the door upon him : then gave he orders to sweep a raised seat behind the door, and spread it with something to sit upon, and a leather table cloth, and made Noor ood deen sit thereon, and loosed his shackle, and treated him kindly. So the vuzeer used to send every day to enjoin the jailor to beat him, and the jailor continued to keep off from doing so to him for forty days. Now when it was the forty first day, there came a present from the khuleef ; so when the sooltan saw this it surprised him, and he sent for the ministers on the matter of it. Then said some of then, ‘Perchance this present was for the new sooltan.’ So quoth the vuzeer Ul Mu’een Bin Sawa, ‘Of a surety it would have been fitting to have killed him on his coming.’ Then said the sooltan ‘Wullahy ! thou hast reminded me of him ; go down, bring him, and strike him across the neck ;’ And the vuzeer replied, ‘To hear is to obey.’ Then stood he up, and said, ‘Truly it is my wish to proclaim in the city, Whoso wishes to indulge himself with seeing Noor ood deen Bin Khagan struck across the neck, let him come to the palace ! then will come both the follower and the followed to amuse themselves in seeing him; then shall I comfort mine own heart, and afflict mine enemies.’ So the sooltan said to him, ‘Do as thou willest ;’ And the vuzeer went down, and he was rejoicing, greatly pleased, and he met the chief magistrate, and ordered him to proclaim that we have mentioned. Now when the people heard the crier, they sorrowed, and they wept all of them, even to the little ones in the schools, and the market folks in the shops; and the people ran one before the other to take places to see the sight from them, and some of the people went to the prison that they might go along with him, and the vuzeer came down, and ten armed slaves with him to the prison. Then said Quteet the jailor, 'Whom seekest thou, our lord the vuzeer?' And he replied, 'Bring me that gallows' bird;' Then said the jailor 'He is in a piteous state owing to the extent to which I have beaten him:' And the jailor went in, and found him repeating these verses;—

'When fails the cure, as fresher cares arise
Who shall uphold me in my miseries?
Fortune converts my firm allies to foes,
And absence, soul and sense, alike o'erthrows;
Oh! men! will not one true friend 'mongst you all,
Wail o'er my state, and answer to my call?
The sweets of life, I've e'en in hope foregone,
And death is near me, with her rattling groan;
Oh! Thou who did'st create the chosen He,
The Guide, chief Intercessor, mighty Sea
Of Love, the charged with the glad ministry,
Oh! free me, I beseech my fault forego,
And drive far hence, mine evil, and my woe!'

Now upon that the jailor stripped off him the clean apparel and dressed him with filthy raiments, and went down with him to the vuzeer. So Noor ood deen looked upon him, and lo! it was even his foe, he that sought to compass his death! and when he saw him he wept, and said, 'Hast thou so trusted to fortune? hast not heard the saying of the poet;—

'The giant monarchs of a former day,
Stored heaps of wealth,—nor is it left, nor they!'

Then said he to him, 'Oh! vuzeer, know that God, on whom be praise, the Mighty, even He will do the deeds He desireth!' Then answered he him, 'Ho! Ullee, thinkest thou to frighten me with these words? Now I this very day will smite thy neck in spite of the nose of the people of Bussorah, and I shall take no thought; so leave the days of time to do what they will, and I turn me not to thy counsel, but I turn me to the saying of the poet;—

'Leave thou the course of days to do their will,
And make thee strong to hear whatso's decreed.'

And how excellent is the other saying;—

'Whoso hath lived after his enemy
One day, hath gained the summit of his wish!'

So then the vuzeer ordered his slaves to put him upon a mule's back; and the slaves said to Noor ood deen, for it was irksome to them, 'Suffer us to stone him, and cut him down, even though our lives should go for it.' But Noor ood deen Ullee said to them, 'Do not that at all. Have ye not heard the saying of the poet?—

'There is no help, but I endure,
A space decreed by destiny;

And when its day be passed away,
I die.
E'en tho' within the lion's den,
By him I shall not be o'ercome
Unless the date, fixed for my fate
Be come!

Then they proclaimed upon Noor ood deen, 'This is the least retribution on him, who puts down kings by vain pretence.' And they ceased not going round with him about Bussorah, until they made him stand below the lattice of the palace, and set him upon the leather of blood, and the swordman stepped forward to him, and said to him, 'Oh! my master, I am a slave, constrained by order in this matter: if thou hast any want, then tell me of it that I may fulfil it, for there remains not of thy life save so much as may be ere the sooltan put forth his face from the lattice.' Now upon that he looked right and left, and backwards, and forwards, and broke out extemporaneously ;—

‘ The sword I see, the swordman too,
The hide of blood is spread for me ;
I cry, how great my evil fate
And out alas ! how weak I be !
Can I perceive no loving friend,
To lend me aid or ere I die ?
What ! is none here ? I speak to all,
And will none grant me a reply ?
The time is past, that formed my life,
The period of my death is nigh,
And is there then, no kindly soul
Will help me lay this raiment by ?
Will look with pity on my state,
And with a drink of water come,
To solace this mine agony !
And rase my pain of martyrdom !’

So the people wept over him, and the swordman arose, and took a drink of water, and offered it to him ; but the vuzeer came quickly from his place, and smote the jug of water with his hand and broke it : and he shouted to the swordman, and ordered him to smite his neck ; so upon that he bound the eyes of Noor ood deen, and the people clamoured at the vuzeer, and wailings arose, and much questioning of one man to another. Now meanwhile they were after this fashion behold ! a dust rose up, and a thick dusty cloud filling the air, and the whole desert ; so when the sooltan saw it, and he sitting in the palace, he said to him, ‘ See what tidings :’ Then replied the vuzeer, ‘ Or ere we first smite the neck of this fellow ?’ And the sooltan said to him, ‘ Wait ye until the we see the news.’ Now that dust was the dust of Jafur, Burmukkee, vuzeer of the khuleef, and those who were with him ; and the cause of their coming was that truly the khuleef delayed thirty days without remembering the matter of Ullee Bin Khagan, and no one reminded him of it, until he went on a certain night towards the private chamber of Unees ool Juleis, and he heard her weeping, and she burst out with a sweet clear voice in the saying of the poet;—

‘ Or far or near, I think alone of thee,
Thy mention's never absent from my tongue.’

Then her weeping increased, and lo ! the khuleef had opened the door, and entered the private chamber; then saw he Unees ool Juleis, and she weeping. Now when she saw the khuleef she fell to the ground, and kissed his feet three times ; then brake she out repeating ;—

‘ Oh ! thou of fertile root and fairest produce,
Whose ample clusters, and whose fruits red ripe
Cumber the bough, I mind thee of the promise
Thou freely gav'st, if thy most noble qualities
And thy great grace, thou could'st indeed forget !’

So said the khuleef, ‘ Who art thou ! And she replied, ‘ I am a present of Ullee Bin Khagan to thee, and I wish immediately to have the leave to depart that thou gav'st me saying thou would'st send me to him with a robe of investment. And now there be thirty days that the taste of sleep hath not approached me.’ Now upon that the khuleef sent for Jafur, the Burmukkee and said to him, ‘ Oh ! Jafur, for these thirty days past have I heard no news of Ullee Bin Khagan, and I cannot but suppose the sooltan hath slain him; but, by the life of my head, and the tomb of my sires, and my grand sires, if aught of foul play hath befallen him I will most surely kill whoso was the cause of it, even if he were most esteemed of the men about me ! and I desire that thou set forth within this hour for Bussorah, and bring me news of what the king Muhummud Bin Suleilman ooz Zeinee hath done with Ullee Bin Khagan :’ And he said too to him, ‘ If thou art away longer than suffices to go the distance of the road, I will smite thee across the neck. Now thou knowest, thou son of mine uncle,[194] the story of Noor ood deen Ullee Bin Khagan, and that indeed I sent him with my written order, and if thou findest, oh ! son of mine uncle, that the king has done contrary to the order I sent him by Noor ood deen ; then bare him off, and bring off the vuzeer, Ul Mu'een Bin Sawa, in the guise thou find'st them in, and be not any longer than it takes to go the distance of the road.' Now Jafur said, 'To hear is to obey;' And he did make him ready on the instant, and travelled till he arrived at Bussorah, and the news of the presence of Jafur, the Burmukkee, had preceded him to the king Muhummud Bin Suleiman ooz Zeinee. So when Jafur came forward, and saw that press, and crush of men, and that concourse, said he, even Jafur, the vuzeer, 'What means this mighty crowd?' Then told they him what they were about in the matter of Noor ood deen Ullee Bin Khagan. Now when he heard these words he made haste to go up to the sooltan, and saluted him, and informed him of what he came for, and that surely if there had any foul play befallen Ullee Bin Khagan, the Sooltan Hâroon would put to death whoso hath been the cause of it.—Then took he into custody the sooltan, and the vuzeer Ul Mu'een Bin Sawa, and put them inward, and gave order for the release of Noor ood deen Ullee Bin Khagan, and seated him as sooltan in place of the Sooltan Muhummud Bin Suleiman ooz Zeinee, and abode three days in Bussorah, the period [195] of hospitality. Now when it was morning on the fourth day, Ullee Bin Khagan turned to Jafur, and said to him, 'Truly I am very anxious for a sight of the Lord of the Faithful.' So said Jafur to the king Muhummud Bin Suleiman ooz Zeinee, 'Make ready to travel, for truly we say our prayers to-morrow, and mount for Bughdâd,' and he replied, 'To hear is to obey.' Then said they prayers in the morning, and mounted all of them, and with them the vuzeer, Ul Mu'een Bin Sawa and he was sorely repenting for what he had done, but Noor ood deen Ullee surely he was riding by the side of Jafur. Now they stinted not faring on till they arrived at Bughdâd, that hold of he true faith, and after that they went in to the khuleef. Now when they came in to him they related the story of Noor ood deen, and how they found him, threatened with immediate death.

So upon that, the khuleef went up to Ullee Bin Khagan, and said to him, 'Take this sword, and smite with it the neck of thine enemy.' Then took he it, and stepped up to Ul Mu'een Bin Sawa, and he Bin Sawa looked upon him, and said, 'I did [196] according to my mother's milk, do thou according to thine.' Then cast he away the sword from his hand, and looked to the khuleef, and said, 'Oh! Lord of the Faithful, surely he hath overcome me by his words,' And he broke out saying ;—

'By subtlety I snared him when he came,
A few fair words will trap the noble game.'

Then quoth the khuleef, 'Do thou leave him alone.' And he said to Musroor, 'Ho! Musroor, arise thou, and smite his neck.' And Musroor arose, and cut his neck through. Now upon that said the khuleef to Ullee Bin Khagan, 'Ask freely aught of me.' And he replied, 'Oh! my lord I have no want of the kingdom of Bussorah, and only desire that I may be exalted in thy service, and still see thy countenance.' So said the khuleef, 'With pleasure and all willingness.' Then called he for the damsel, and she came into presence before them, and the khuleef showed them favor, and gave them a palace, one of the palaces of Bughdâd, and assigned them allowances, and made him one of his intimates. So he ceased not to be established near about him in the pleasantest of lives, until death surprised him.—And this is not more wondrous than the story of the merchant, and his children." Said he, "And how was that?" She answered, 'They relate oh! mighty King, that there was in ancient times, and seasons, and ages past, a trader among merchants, that had wealth, and that had a son like the moon in the night of her fulness, eloquent of tongue, that was named Ghanim Bin Uyoob Ul Mutuyyin Ul Musloob the captivated, the enthralled ; and he had a sis, ter, and her name Fitnuh, singular in her beauty, and her loveliness. Now their father died, and left them property,' "—— And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Thirty-ninth Night,

She said, " They relate oh ! mighty King, that that merchant left them wealth in plenty, and amongst the mass of it an hundred loads of silk stuffs, and brocade, and pods of musk, and there was written on the bales, ' This is of that is made up for despatch to Bughdâd.' And it was his purpose to have taken a journey to Bughdâd. Now when the Almighty took him to himself, and some time was past, his son took the bales, and travelled with them to Bughdâd, and this was in the time of the khuleef Hâroon oor Rusheed. Now he took leave of his mother, and his kindred, and the people of his town before his travel, and went forth putting his trust in God the Almighty and He decreed safety to him until he arrived at Bughdâd, and there was with him a company of other merchants. So he hired for himself a fair dwelling house, and spread it with carpets, and with cushions, and hung up curtains in it, and took down into it those bales, and mules and the camels, and sat quiet, seeking to rest himself, and the traders, and the great men of Bughdâd came to salute him. Then took he a light box in which were ten pieces of very fine silk stuff with the price written on them, and he went down with it to the market of the traders. So they met him with the word of welcome, a d saluted him, and were civil to him, and made him come, and sit down at the shop of the syndic of the market. Then gave he him the box, and he opened it, and took out a piece of stuff from it, and the syndic of the market sold the piece for him, and he got a profit on each deenar of two deenars like it. Now Ghanim was pleased, and kept selling the silks, and the pieces, one after another, and ceased not to do this wise for a period of a full year. So on the first day of the next year, he went to the exchange which was in the market, but saw its door locked: and he asked the reason of that: so it was told him, that one of the merchants was dead, and that the merchants had gone all of them accompanying his bier, 'And what ails you that should not earn a meed of good works, and accompany them?' He replied, 'So let it be.' Then asked he for the quarter where was the funeral, and one kindly showed him the quarter, and he purified himself. Then went he with the merchants till they arrived at the place of prayer, and prayed for the dead, and the merchants went on the whole of them before the bier to the place of the tombs, and Ghanim followed them, and they went forth with the bier from Bughdâd out beyond the city, and passed through the tombs until they reached the grave, and they found the people of him that was dead had pitched a tent at the tomb,[197] and they brought lamps and candles. Then buried they the corpse, and the reader sat reading the Qorân at that tomb, and those merchants sat there, and Ghanim Bin Uyoob sat with them, and he with shame getting the better of him, for he said in his soul, 'I cannot separate from them till I return with them.' So they sat listening to the Qorân, until the evening time; then set they the evening meal before them, and sweetmeats, and they ate till they were satisfied, and washed their hands; then sat they in their places, but Ghanim's mind was occupied with his warehouse, and his merchandize, and he was afraid of robbers. So said he in his soul, 'I am a man that am a stranger, and suspected of having money: now if I rest the night far distant from mine abode, the thieves will steal the money that is in it, and the bales too.' And he feared for his goods. Then arose he and went forth among the assembly, and begged them to allow him to go, as he had some necessary matter to fulfil, and he faced about and kept following the tracts of the way, until he came to the gate of the city, and the time then was midnight, and he found the gate of the city locked, and found no one either going out for the morning, or coming home at even, and heard not a voice, save the dogs barking, and the wolves howling. So he turned back, and said, 'There is no power nor strength save in God! I was apprehensive for my property, and came here on account of it, and I have found the gate locked and now abide in apprehension of my life!' Now he turned behind and looked out for a place where he could sleep until the morning, and he found a burying place walled in with four walls, and a date tree in it, and a gate to it of stone opened; so he entered, and essayed to sleep in it, but sleep came not to him, and great terror beset him, and a sense of desolation, and he among the tombs. Then rose he standing upon his feet, and opened the gate of the place, and looked, and lo! he was aware of a light afar off towards the gate of the city. And he went on a little, and saw the light in the way whereby he had reached the burial place in which he was: So Ghanim feared for his life, and made haste to shut to the door, and fasten it, that he might get up on the date tree, and he clung close to the heart of it. Now the light kept approaching the burial ground until it came close to it; and then the light stopped, and he saw three slaves, two bearing a chest, and one with a lanthorn, and a mattock in his hand. Now when they got near the burial place, said one of the slaves that was carrying the chest.' What ails thee, oh! Suwab?' And quoth the other of them, 'What ails thee oh! Kafoor?' So he replied, 'Were we not here in the evening, and left the door open?' He answered 'Even so, these words be true:' Quoth he, 'Now it is shut, fast closed:' Then said the third, and he was the bearer of the mattock, and the light, and his name was Bukheet, 'How little is your sense! see you not that the men of the deserts have come out here from Bughdâd, and have been pasturing their flocks here; so when the evening has closed on them, they have gone in here, and locked the door upon them in fear lest blacks like us should take them and roast them, and eat them?' Then said they to him, 'Thou sayest true forsooth! Wullahy! there's not among us one of smaller wit than thou.' And quoth he, 'Surely then ye do not trust to my opinion, that we should go into the tomb, and that we shall find no one there; for I am thinking, that he in the tomb when he saw the light behind us must have fled away upon the date tree in fear of us.' Now when Ghanim heard the words of the slave, he said in his soul, 'Oh ! the curse on the slave ! God have thee not in his keeping, neither for this wit, nor this subtlety, altogether ! There is no power nor strength save in God, the Great, the Mighty ! what is there left now to get me free of these slaves ?' Then they who were carrying the chest said to him who had the mattock with him, 'Climb up the wall and open the gate for us, oh ! Bukheet, for we are wearied with bearing the chest upon our necks ; and when thou'st opened the gate for us, get us one of those we catch there and we will fry him for thee after a new fashion, so that there shall not a drop of his fat be lost.' So Bukheet answered, 'I am afraid of one thing ; so I have of my small wit devised a plan, 'gainst it, and this is that we forsooth, should throw the chest behind the gate to conceal our treasure.' So both replied to him, 'If we throw it 'twill break.' But he answered them, 'I am afraid lest there be within the tomb robbers that murder folks, and steal their goods, for lo ! indeed evening is their time for entering places like these, and dividing whatsoever they have with them.' Then both the bearers of the chest replied, 'Oh ! thou small o'wit, how could they even dare to enter here !' And both carried forward the chest, and climbed the wall, and got down, and opened the gate, and the third slave he that was called Bukheet, was standing by them with the lanthorn, and the mattock, and the osier basket, in which there was some mortar. Now they sat down, and locked the gate ; and then quoth one of them 'Oh ! brothers, we be wearied with the going, and the lifting, and the sitting down, and opening the gate, and locking it, and the time is now midnight, and we have not spirit left to open the tomb, and bury the chest, and moreover ere we can close it 'twill be three hours' work : so come let us take the rest we need, and let each one of us tell the cause of his being made a slave such as we are, and the whole of what befel him from first to last for the sake of passing away this night, and we will take our rest.' Then quoth the first, that bore the lanthorn, and whose name was Bukheet.' ‹ I'll tell you my story.' So they said to him ' Speak out: Quoth he to them, ' Oh! my brothers, know that when I was a little boy, the slave driver took me from my country, and my age was five years, and he sold me to a certain Chaoos[198], and he had a daughter that was three years old. Now I was brought up with her and they used to laugh at me, and I used to play with the girl, and dance for her and sing for her, until my age was twelve, and she a girl of ten years old, and they did not forbid me seeing her.[199] Now on a certain day I went in to her, and she was sitting in a private place, and she just as if she were out of the bath that was in the house; truly she was scented, and perfumed, and her face like the circle of the moon on her fourteenth night. Then came her mother in, and I fled away to certain of my friends; but when she found that I had been there in the hureem she was lost to the world with horror. But she managed her matter advisedly, and concealed it from her father, and kept him in ignorance, and waited for two months, all this was so, and they used to call for me, and treat me graciously until they took me from the place in which I was, and mentioned not aught of this matter to her father owing to their good will to me. Now then her mother contracted her to a youth, a barber, that used to shave her father, and gave her a dowry from her own property, and got all this ready for her, and her father knew not about the girl's disgrace, and they were making speed to get together her outfit. Now they seized me unawares, and mutilated me cruelly, and when they led her to the bridegroom, they made me her eunuch to go before her whereever she went, whether her going might be to the bath, or to her father's house. Now I abode in her house a very long time until her husband died, and she also, and her mother, and her father; then took they me to the Royal Treasury as being property of an intestate, and I got into this place, and made friends with you, and this, oh! brothers, is the cause of my being an eunuch slave, and God be with you.' Now the second slave said, 'Know, oh! brothers, that I was in the beginning of my time, and I a boy of eight years, used to tell a lie to the slave dealers every year until they found me out in one of them. Then the slave dealer was troubled with me, and too me down to the broker, and ordered him to cry, 'Who will buy this slave with his blemish?' Then was it said to him, 'And what is his blemish?' He replied, 'He tells every year one single lie.' Now there came forward a man that was a merchant to the broker, and said to him, 'How do they allow in the price for him for his blemish?' He answered 'They allow three hundred dirhems,' Quoth he, 'And twenty dirhems for you:' So he arranged between him, and the slave dealer, and took the money of him: and the broker conveyed me to the abode of that merchant, and took his brokage, and departed. Now this merchant, equipped me with whatsoever clothes were proper for me, and I kept serving him for the rest of my years, until the second year began in prosperity. And it was a year of good fortune, rich in harvests, and the merchants used every day to make a feast, and that every day at the house of one among them, until the feast came round to my master in the open sand country outside the town. So he went, and the merchants, to the garden, and they took with them all they required for eating and else besides, and they sat eating, and drinking, and in social fellowship until the time of mid-day; and then my master was in want of some matter from the house: so he said to me, 'Oh! slave, mount the mule, and go to the house, and bring from thy mistress such a thing that is required, and return in haste.' Now I did even like as he ordered, and went to the house. So when I got near I roared, and shed tears, and the people of the street, great, and small, got about me; and the wife of my master, and his daughters heard my distant noise, and they opened the door, and asked me the news. Then said I to them, 'Truly my master was sitting beneath an old wall, he, and his friends, and it fell upon them. Now when I saw what had come to pass to them, I mounted the mule, and came in haste to tell you.' Now when his daughters, and his wife heard that they screamed, and rent their raiment, and smote their faces, and the neighbours came to them. But for the wife of my master—surely she turned over the furniture of the house one thing over another, and spoiled its arched mouldings, and broke its niches, and its lattices, and smeared its walls with mud,[200] and blue, and said to me, ' Fie on thee, oh! Kafoor! come up, help me, and spoil these water wheels, and break those vessels, and this Chinaware, and the rest of it!' So I went to her, and broke down with her the shelves of the house with all that was in it, and went round to the roofs, and to every quarter to spoil it, and got all that was in the house of Chinaware, and else like it that she might waste the whole, and I was roaring. ' Wa! alas! our master!' Then went forth my mistress her face bare, with a wrapper on her head naught else, and her daughters went forth with her, and the children, and said, ' Oh! Kafoor, go before us, and show us the place where thy master, and those with him are beneath the wall corpses, that we may take him out from below the ruin, and bear him on a bier, and go with him to the house; then will we take him forth in a right fair procession.' So I went on before them, and I kept roaring ' Wa! alas! our master!' And they behind me with their faces bared, and their heads, shrieking, ' Awahy! Awahy! for the man!'[201] Now there remained not one in the streets, neither of the men, nor of the matrons, nor of the girls, nor of the old women, that did not go with us, and they kept all of them smiting their faces with us at once, and they in excess of weeping, and I took them through the city. Then the people enquired the tidings, and they told them what they heard from me, and the people said ' There is neither power, nor strength save in God!' So said some of the people, ' He was no other than a great man; let one go to the governor, and we will tell him.' Now when they reached the governor, and told him.' "—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Fortieth Night,

She said, "They relate, oh! mighty King! that when they reached the governor, and told him, the governor arose, and mounted, and took with him labourers with shovels, and pickaxes, and went on following my track, and with them very many of the people, and I before them beating my face, and howling, and my mistress, and her children after me shrieking. Now I ran on before them, and preceded them, and I kept howling, and casting dust on my head, and beating my face. So when I entered the garden, and my master saw me, and I smiting my face, and saying, 'Wa! alas, my mistress! Awahy! Awahy! Awahy! there is none left to cherish me after my mistress! Better were it for me I were a sacrifice for her!' And when my master saw me he stood aghast, and his color paled, and he said, 'What ails thee, oh! Kafoor!' and what be the tidings!' And I replied, 'Truly when thou sent'st me to the house, and I entered, I saw the wall which is in the house had fallen, and 'whelmed all of it upon my mistress, and the children!' So said he to me, 'And what of thy mistress? 'scaped she not?' And I answered, 'Nay, Wullahy, oh my master, not one among them 'scaped; the first that died among them was my mistress, thy eldest daughter.' And he said, 'And did not my younger daughter 'scape?' And said I, 'Nay.' Then quoth he, 'And what came of the mule which I used to ride, is she safe?' And I answered him, 'Nay, Wullahy! oh! my master! for surely the two walls of the house, and both walls of the stable whelmed all that was in the house, even to the sheep, and the geese, and the chickens, and they are all become a heap of flesh, and the dogs are eating them, and there is not left of them one.' And he said to me, 'And hath not thy master, my elder son 'scaped?' And I replied, 'Nay, Wullahy! there is not left of them a single one! and at this time there is not left, house nor hold, nor is there left even a sign of them, and for the sheep, and the geese, and the chickens, the dogs are eating them, and the cats.' Now when my master heard these words of mine, the light became darkness before his face, and he was not able to command his soul, nor his sense, and he was not able to stand firm upon his feet, but impotence came on him, and his back was like to break. So he rent his raiment, and plucked his beard, and threw his turban from off his head, and gave not over smiting his face, until the blood sprang, and he cried aloud, 'Ah! wa! the children! Ah! wa! the wife! Ah! wa! the calamity! to whom hath there come to pass like that hath come to pass to me!' Then the merchants, and his friends cried aloud at his crying, and wept with him, and pitied his condition, and tore their garments. Then went my master forth from that garden, and he smiting his face at the extremity that had come to pass to him, and with the excess of the smiting his face, he became as 'twere he were drunken. Now meanwhile he, and the merchants were coming forth at the gate of the gardens, lo! they were aware of a very great dust, and cries, and shrieks! so they looked on those were meeting them, and behold! it was the governor, and the chief men, and the folks, and the world of people who were coming out to see, and the people of the merchant's family behind them screaming, and crying aloud, and they were in exceeding weeping, greater than before: now the first that my master met was his wife, and the children: so when he saw them he was confounded, and laughed, and made sure of its being them, and said to them, 'What is your state all of you, and what's got to you in the house, and what hath come to pass to you?' Now when they saw him, they said, 'Thanks to God for thy preservation!' And threw themselves upon him, and his children hung about him, and cried out, 'Oh! our father! Thanks to God for thy preservation, oh! our father!' And his wife said to him, 'Art well? Thanks to God, who hath shewn us thy face in safety!' So she had been in trouble, and her senses flew from her, when she saw him: and she said to him, 'Oh! my master, how wer't thou preserved, thou, and thy friends the merchants?' So quoth he to her, 'And how was your condition in the house?' And they answered, 'We were well, whole and healthy, and no jot of evil befel our house, save that Kafoor, near thee there, came to us, and he with head uncovered, and garments torn, and he howling, 'Wa! the master! wa! the master!' Then said we to him, 'What tidings, oh! Kafoor!' And he answered, verily my master, and his friends, the merchants, there is fallen on them a wall of the garden, and they be dead all of them!' Then quoth the merchant to them, 'Wullahy! of a surety came he to me within this hour, and he howling, 'Wa! the mistress! wa! the children of the mistress!' and said, 'Verily my mistress, and her children be dead all of them!' Now he looked at his side, and saw me, and my turban rent in rags upon my head, and I howling, and weeping with exceeding weeping, and throwing dust upon my head: then called he loudly to me, and I came before him, and he said to me, 'Shame to thee! oh! thou ill-omened slave! oh! son of iniquity! oh! accursed kind! what be these events that thou hast compassed? Now, Wullahy! will I most surely flog thy skin from thy flesh, and hew thy flesh from thy bones!' Then said I to him, 'Wullahy! thou can'st do naught with me, for truly thou did'st buy me with my blemish on this condition, and there be witnesses bore witness to thee when thou boughtest me with my blemish! and knowest thou not how it is? It is even that I tell in every year one single lie, and this but a half lie; but when that year is complete I shall tell its other half, then will the lie stand perfect.' So he yell'd at me, 'Oh! dog, son of a dog, oh! curse of slaves, is this all of it but a half lie?

Now surely even it is a whole misfortune! get thee from me thou'rt free in the face of God?' Then said I, 'Wullahy! if thou set me free I won't free thee until the year is complete, and I lie the half lie that is left, and after I have fulfilled it, then go down with me to the market, and sell me for what thou boughtest me at with my blemish, and thou may'st not set me free, for I have not a trade to gain a living by; and this precept which I make mention of to thee is a matter of law, that the doctors make mention of in the Chapter of Manumission.'[202] So meanwhile we were at these words, behold! the mass of men, and the people, and the folks of the street, both men and women, had come to make condolence, and the governor came, and his party, and my master's and the merchant saw the governor, and informed him of the adventure, and how truly this was a half lie. Now when they heard this they inclined to think that lie a mighty one, and marvelled with exceeding astonishment. Then they cursed me, and reviled me, and I remained standing, and laughing, and saying, 'How wilt slay me, oh! master mine, thou that hast bought me with this blemish?' Now when my master went on to the house he found it spoiled, and that it was I had spoiled it, the main part and indeed the most of it; and had broken in it what was worth a large sum of money, and his wife had done in like manner. Then said his wife to him, 'Truly Kafoor is he that hath broken the utensils, and the Chinaware;' And his fury encreased, and he struck hand upon hand, and said, 'Wullahy! in my life never saw I a bastard like this slave! and he says that it is but a half lie! how then if it were a whole lie, he would ruin a whole city, aye, or even two.' Then in the excess of his fury went he to the governor, and they gave me to eat some sweet prepared condiment,[203] and I was lost to the world, and a trance came on me, and they left me in my trance, and gave me to the barber, and he mutilated me, and when I woke I found myself an eunuch. And my master said to me, 'Like as thou did'st consume my heart in that I held dearest, so have I bound thine.' And he took me, and sold me for a higher price, for that I was become an eunuch. And I ceased not bringing misfortunes on whatever places I was sold into, and I was shifted from lord to lord and from great man to great man, being sold and being bought until I entered the palace of the Lord of the Faithful, and my spirit was broken. So thus my tricks were lost me, and my manhood too.' Now when the two slaves heard his words, they both laughed at him, and said to him, 'Truly thou art true dunghill, and dunghill's son! thou liest an odious lie.' And then said they to the third slave, 'Tell us thy tale:' Quoth he, 'Oh! sons of mine uncle, all this have you told at length. Now should I tell you the cause of my being as I am, it were right I should say still more than that, for I did to death my mistress, and the son of my master; now the story about me is a long affair, and this not the time to tell it; for truly the dawn, oh! sons of mine uncle, is near, and it is probable the dawn will rise upon us, and the chest yet by us: so we shall be shewn up and our very souls will go for it. Now away with you, open the gate, and when we have opened it, we will go to our palace; then I'll tell you the cause of my mishap.' Then climbed he up, and came down from the wall, and opened the gate, and they entered, and set down the candle, and dug a grave, as long as the chest, and as broad between four tombs. And Kafoor kept digging, and Suwab removing the earth with the shovel, until they dug half height deep. Then put they down the chest in the grave, and rested the earth upon it, and went forth from the burial ground, and shut to the door, and disappeared from the eyes of Ghanim Bin Uyoob. Now when it was quiet, and the place was left free to Ghanim, and he knew that he was alone, he occupied himself with conjecture as to what was in the chest, and he said in his soul, 'Come let me see what was in the chest.' So he waited till the morning gleamed, and shone, and its rays showed, then came he down from on the date tree, and put aside the earth with his hand until he laid bare the chest, and brought it out. So he took a large stone, and smote the lock with it, and broke it, and took off the lid and looked into it, and behold! a young girl sleeping as one drugged, and her person swelling and sinking. So surely she was a very mistress of beauty, and perfection, and rich garments on her, and jewels of gold, and necklaces of precious stones, were the country of the sooltan evened with them it would not give money enough for their price. Now when Ghanim Bin Uyoob saw her he knew that they had played her false, and drugged her with henbane; and when he was certain of that, he tried with her until he got her out of the chest, and laid her resting upon the nape of her neck. Now when she began to smell the breeze, and the air entered her nostrils, and her vital organs, she sneezed: then choked she, and coughed, and there fell from her throat a pellet [204] of the henbane of Crete; were the elephant to smell it he would sleep from night to night. Then open'd she her eyes, and turned her glances round, and said in words, sweet and elegant, 'Fie on thee! Oh! wind, there is not in thee aught to quench the thirsty, nor aught to gratify whose thirst is quenched! Where is Zuhur ul Bostan?' And there answered her not any one. So she turned her, and said 'Oh! Soobeeluck, Shujrut ood deen! 'Nowr ul hooda! Nujmutoos Soobh! be he here? Noozhuh Hoolwah, Zureefuh! Speak!' And there answered her not any one. So she glanced on either said, and side, 'Woe's me! have ye entombed me in the cenotaphs? Oh! Thou, who knowest what is in men's breasts, and who wilt give me my due on the day of summons and resurrection, who hath taken me from amid hanging screens, and veiling curtains, and put me down amid four tombs?' All this was so, and Ghanim standing attentive; then said he to her, 'Oh! lady, there be no hanging screens, nor no palaces here, nor yet no tombes, naught is here save thy slave, the enthualled, Ghanim Bin Uyoob!

Now the signs of things hidden here compelled him towards thee, that he might cause thine escape from these sorrows, and put thee in possession of the utmost of thy wants :' And he held his peace. Now when she became well assured of the matter, she said, ' I witness that there is no God, but the God, and I witness that Muhummud is the messenger of God !' Then turned she to Ghanim, and she put her hands to her face, and said to him in sweet language, ' Oh ! blessed youth, who brought me to this place ? for, see, I am just awake.' And he replied, ' Oh ! lady, three slaves, eunuchs, came, and they were bearing this chest :' And then he related to her the whole of what had come to pass to him, and how the evening closed upon him, so that it was the cause of her preservation, and if not she had died by being smothered. Then asked he her of her story, and her tidings, and she replied to him, ' Oh ! youth ! thanks be to God that hath cast me into the hands of one like thee ! arise now, and put me into the chest, and go forth upon the road, and when thou findest a camel driver or a mule man, then hire him to carry this chest, and bring me to thy house : so when I am settled in thine abode it will be well, and I will relate to thee my story, and tell thee my tale, and good will be thy gain by means of me.' Now he rejoiced, and went forth to the outside of the burial ground, and the day was high, and the light shone with its rays, and the people had come forth, and went about. So he hired a man with a mule, and came with him to the burial ground, and lifted up the chest after he had put the damsel into it ; and love of her fell in his heart, and he fared on with her, and he rejoicing for that she was a damsel worth ten thousand deenars and on her robes, and raiment of the value of much money, and he could scarce think it true till he arrived at his house, and took down the chest, and opened it."—And Shuhurzad perceived the morning dawn and ceased speaking the words permitted her.

So when it was the Forty-first Night,

She said, " They relate Oh ! mighty King, that Ghanim Bin Uyoob when he arrived with the chest at his house, opened it, and took the damsel out from it, and she looked, and saw the place a fair quarter, spread with silk carpets and cheerful colors, and other else than that ; and she saw stuffs piled up, and packed up in bales, and other else than that, and she knew that he was a great merchant master of much wealth. Then uncovered she her face, and looked upon him, and lo ! he was a fair youth. Now when she saw him, she loved him, and said to him, ' Oh ! my master, bring me something to eat.' And Ghanim answered her, ' On my head be it, and mine eyes,' Then went he down to the market, and bought a roasted lamb, and a dish of sweetmeat, and took with it dry fruits, and caudles, and took with it date wine, and whatsoever the case required of apparatus for drinking, and sweet scents, and came with it to the house and came in with these necessaries. Now when the damsel saw him she laughed ; and kissed him, and clasped his neck and took to jesting with him. So made she love increase in him, and wholly occupied his heart. Then truly ate they, and drank until the night came on and each of them had conceived affection for his companion, for surely they two were one in age and one in loveliness. Now when the night approached Ghanim Bin Uyoob Ul Mutuyum Ul Musloob arose, and lighted the candles, and the lamps, and set the place in order, and produced the equipage of wine. Then set he out the nosegay, and sat down, both he and she also, and he kept filling, and giving her to drink, and she kept filling and giving him to drink, and they both were jesting, and laughing, and breaking out with verse ; and joy increased upon them, and they clove in love one to the other. Praise be to him that maketh hearts associate ! Now they ceased not to be after that fashion until near the dawn; then sleep overcame them, and they slept each one of them in their own place, until the morning dawned. Then arose Ghanim Bin Uyoob, and went forth to the market, and bought whatsoever he required of eatables, and drinkables, and vegetables, and meat and wine, and else besides, and came with it to the house and sat down, he, and she also, to eat; so they ate till they were satisfied, and after that produced the wine, and they both drank, and jested each with the other, until their faces reddened, and their eyes grew dark, and the very soul of Ghanim Bin Uyoob longed to kiss the damsel, and he said to her, 'Oh! lady, grant one kiss of thy lips: perchance 'twill cool the fire of my heart.' And she replied, 'Oh! Ghanim, wait yet till I be tipsy, and forget myself; then take a kiss of me secretly where thou can'st: surely I cannot let thee kiss me.' Then stood she on her feet, and took off some of her upper dress, and sat in a looped under vest, and woven robe of silk. So upon that passion moved Ghanim, and he said to her, 'Oh! lady! now will you not grant me what I spoke to you of?' And she replied, 'Wullahy! that will not avail you, for there is written in the border of my dress a right severe sentence.' So the mind of Ghanim Bin Uyoob was broken with disappointment, and passion grew as that it sought evaded it: and he repeated a verse:—

'I asked the author of mine ills,
To heal my anguish with a kiss;
'No, never, no,' she cried, but still
I softly whispering answered 'Yes.'
'Then take it' quoth she 'By my leave
'When a kind smile, shall speak consent;'
'By force?' I cried, 'Nay,' she replied
'But gently kiss when I'm content.'
Then ask me not, of what there passed,
But say thy prayers, and take thy rest;
Or else, as envious sneers still cast
O'er happy love a sweeter zest.

Think of us even as you will!
For after this, 'tis nought to me
Whether I know an open foe,
Or dread a hidden enemy.'

Now his love increased, and its fires coursed through his spirits. This was so, and she still kept him off, and yet they two ceased not, their love-talk, and their companionage, and Ghanim Bin Uyoob was drowned in the sea of longing, and for her, she truly grew more cruel, and more coy, until the night came on in darkness, and the pall of sleep dropped on them. Then arose Ghanim, and lighted the candles, and the lamps, and refreshed the place, and the nosegay: then took he her feet, and kissed them, and he found them like virgin silver; so he bent his face down upon them, and said, 'Oh! lady, pity one fettered in thy love, and one slain by thine eyes, and I were heartwhole, but for thee;' And he wept somewhat. Then said she to him, 'Oh! my master, and light of my eyes, I, Wullahy! love thee, but I know I cannot be thine.' And he replied, 'And what is that forbids it?' So she answered, 'This night will I tell thee my story, so that thou may'st accept my excuse.' Now they ceased not to be thus a whole month, and love had taken firm hold in the heart of each, one for the other, until on a certain night he was lying down to sleep, and she also, and Ghanim came, and sat by her side, and she said to him, 'What would'st thou?' And he replied, 'My wish is that thou should'st be mine.' Now upon that she said to him, 'I now will declare to thee my story, that thou may'st know my quality, and then may be my secret disclosed to thee, and a plain showing of my excuse.' Then said he, 'So be it!' And she upon that tore up the skirt of her under vest, and laid her hand upon the drawer band of her clothes, and said to him, 'Oh! my master, read what is on the side of this drawer band:' So Ghanim took it in his hand, and looked upon it, and found broidered on it in gold, 'I am thine, and thou art mine, oh!

son of the uncle of the prophet!'[205] Now when he read it, he snatched his hand away, and said to her, 'Explain to me thy story.' And she replied, 'So be it: know that truly I am betrothed to the Lord of the Faithful, and my name is Qoot ool Quloob. Now indeed the Lord of the Faithful, when they educated me in his palace, and I grew up, and the khuleef looked upon me, and what share of beauty and of loveliness my Creator had given me,—he loved me with exceeding love, and took me, and made me dwell in a separate department, and made over to me ten handmaidens to serve me. Then gave he me these jewels which thou hast seen with me. Now on a certain day, the khuleef travelled away to some city, and the lady Zoobeiduk came to one of the handmaids, who were in my service, and said to her, 'I have need of thee.' So she replied, 'And what need is it, oh! lady?' She answered, 'When thy mistress, Qoot ool Quloob sleeps, then drop this morsel of henbane into her nostrils, or into what she drinks, and thou shalt have of me as much money as will satisfy thee.' So the handmaid said to her, 'With pleasure and all willingness:' And she took the henbane from her, and she, a glad woman because of the money, and indeed formerly she was Zoobeiduk's slave girl. Now she came to me, and put the drug in that I drank, and when it was night, I drank. Now when the drug was once within me, I fell to the ground, and my head was at my feet: and I was not aware of my existence save that I was as in another world. So truly, she, when her device was fulfilled, put me down into that chest, and brought in the slaves secretly, and bribed them, and the door-keepers in like manner, and sent me with the slaves on the night on which thou wert sleeping upon the date tree then did they with me as thou sawest, and my escape was at thy hands. Then camest thou with me to this house, and treated me kindly with exceeding kindness, and this is my story and tale. Now I know not what hath come to pass to the khuleef upon my absence. Now know my quality, and do not divulge my story.' Now when Ghanim Bin Uyoob heard the words of Qoot ool Quloob, and was assured that she was the betrothed of the khuleef, he turned him round, and awe of the viceregal power beset him, and he sat alone in a distant part of the outskirts of the place, reproaching himself, and thinking upon his state, and trying to give his heart patience ; and he abode bewildered in a love wherein he had no power to succeed. So he wept in the excess of his longing, and he plained him of the injuries of the world, and the adversities that are in it. Praise be to Him, who caused hearts to be occupied with affection, and a beloved object ! And he began repeating ;—

' The lover's heart is racked for his beloved,
The rare in beauty steals his sense away ;
'Twas said ' What is love's taste' ? and I replied,
The taste is sweet, but torment's in that sweetness.'

Now upon that Qoot ool Quloob arose, and came to him, and his love was firm fixed in her heart, and she disclosed to him her secret thought, and all the love she felt, and circled Ghanim's neck with her hands, and kissed him, and he forbidding her in awe of the khuleef : so they talked together an hour of time, and they drowned in the sea of their affection, until the day arose. Then rose up Ghanim, and put on his clothes, and went forth to the market, as was his wont, and took all that the occasion required, and went to the house, and he found Qoot ool Quloob weeping. Now when she saw him she checked her idle tears, and smiled, and said to him, 'My heart was desolate, oh ! my beloved ! Wullahy ! this hour that thou wert away from me was like a year by reason of thine absence ; and now have I explained to thee my condition in the excess of my eager love for thee ; so come now near me,' and he interrupted her, and said I seek refuge with the Almighty ! this thing, how may it be ! Shall the dog sit in the place of the lion ! Now what is for the lord, even that is to the slave forbidden !' So he tore himself from her, and sat in a distant quarter on the mat, but her love for him increased by his forbearance, and she sat by his side, and kept him company, and jested with him. Then were they two flushed with wine, and she sang, and broke out saying ;—

‘ Till when, till when, oh ! say
Wilt thou these coy denials make,
E'en while my heart is like to break,
Which love doth captive lay ?
Oh ! thou that turn'st away,
And careless dost my love refuse,
E'en thus the timid ghuzuls use, [206]
That for no man will stay !
Throughout the tedious day
Still absence, distance and disdain ?
All these ? what girl could ere sustain
A load so harsh as they ?'

Now Ghanim Bin Uyoob wept, and she wept also at his weeping, and they gave not over drinking until night. Then arose Ghanim, and prepared two resting places each in its own place ; then said she, ‘ And why is this ?' So he answered her, ‘ This is for me, and the other for thee, and from this night forth shall it be after this manner ; for all that owns the master, even that is to the slave forbidden.' Then said she to him, ‘ Oh ! my master, have done with this, for every thing comes to pass by mandate and decree.' But he denied it, and prevailed over her, and slept alone until the morning. Now love, and longing waxed still more with her, and ecstacy, and eager thirst of love, and they two abode after this fashion three long months, and every time she approached him, still would he say, ‘ Whatsoever owns the master, even that is to the slave forbidden.' Now when the length of time seemed long indeed to her with Ghanim Bin Uyoob, Ul Muttuyum, Ul Musloob, and anguish, and distresses grew upon her, she burst out from her oppressed heart, saying these lines ;—

‘ How great rare beauty is this wrong thou doest,
And who was't, made thee fain to turn from me ?

Thou, that conjoin'st all attributes of grace,
And dost comprise each species of fair feature !
That passion hast infused in every heart,
And hast deputed sleeplessness to lie
On every lid.—I erst thought branches plucked
Gave fruit,—but thou, I see, oh ! cassia branch !
Pluck'st sensitive, thy fruitless self away.
The wild roe, erst I'd chase—how is't, fair hart,
I see thee chase, the masters of the shield ?
And wondrous 'tis, I evermore should tell thee
That I am trapped, and thou should'st know it not.
Grant not my wish,—for if I jealously
Grudge thee thyself, how much more, myself, thee !
And ne'er while life lasts, will I more repeat,
' How great rare beauty is the wrong thou doest.'

Now they abode in this state a long time. This was what was in the matter of Ghanim Bin Uyoob the captivated, the enthralled, but for what was in the matter of lady Zoobeiduk, truly she in the absence of the khuleef when she had done this deed by Qoot ool Quloob remained bewildered, saying in her soul, ' What shall I tell the khuleef when he comes, and asks for her ? indeed I have not mine answer for him.' So she called an old woman that was about her, and she admitted her to knowledge of her secret, and said to her, ' How shall I act, and Qoot ool Quloob having died untimely by an untimely death ?' Then said to her the old woman, when she understood the state of the matter, ' Know, oh ! my lady, that the return of the khuleef is near; yet do thou send to a carpenter, and order him to make thee a figure of a corpse of wood, and dig a grave for it in the midst of the palace, and we will bury her in it. Then do thou make a separate place for it, and light candles, and lamps in it, and order every one in the palace to dress in black, [207] and order thy handmaids, and thy servants when they know that the khuleef is come back from the journey, to strew rushes in the vestibules. So when the khuleef hath entered, and asks the news, let them tell him that Qoot ool Quloob is dead, and the Almighty [208] make great thy reward through her, and that from her high esteem with our mistress she hath buried her in her own tomb!' Now when he hears this, he will weep, and it will vex him: then will he cause recitations to be made for her, and will watch at her tomb. So if he say in his soul, 'What if the daughter of mine uncle Zoobeiduk out of her jeolousy hath taken occasion for the death of Qoot ool Quloob, or what if the passionate thirst of love overcame her?' He then will order to take her out of her tomb, and do thou not be terrified at that. Now when they have dug down, and have brought up that image which is as in the shape of a child of Adam, then will he see it, and it wrapped in shrouds of costly stuff: and should the khuleef wish to take the winding sheet off her to look upon her, then do thou forbid him that, or let some other forbid him, and say to him, 'The sight of her exposed is forbidden.'[209] Now he will then, and there take it for true that she is dead, and will restore her to her place, and thank thee for thy doings, and thou wilt be released, please God Almighty, from this imminent peril.' Now when the lady Zoobeiduk heard her words, she saw that it was good, and gave her a present, and ordered her to do all that after she had given her a sum of money. So the old woman set about it forthwith, and ordered the carpenter to make a figure for her as we have mentioned, and after the completing the figure, she went with it to the lady Zoobeiduk: So they wrapped it in the shrouds, and buried it, and lighted candles, and lamps, and spread the pall about the tomb, and put on black, and ordered the handmaids that they should dress in black, and spread about the matter in the palace, that Qoot ool Quloob is dead. Now after a time the khuleef came in from his absence, and went up to the palace, but he had no thought occupying him save of Qoot ool Quloob: and he saw the armed slaves, and the servants, and the handmaids all of them dressed in black, and the heart of the khuleef shook with extreme tremor. And when he entered the palace to the lady Zoobeiduk, he saw her too dressed in black, and the khuleef asked of that, and they gave him tidings of the death of Qoot ool Quloob, and thereon he fell down swooning. So when he recovered, he asked for her tomb, and the lady Zoobeiduk said to him, 'Know oh! Lord of the Faithful, that I truly out of my esteem for her have buried her in my palace.' And the khuleef entered in his raiment of travel into the tomb, of Qoot ool Quloob to wail over her, and he found the pall spread and the lamps, and candles lighted. Now when he saw that, he thanked her for her doings, and abode bewildered at his hap, and he halting between thinking it true or false; and when affliction overcame him, he gave order to dig up the grave, and take her out from it, and when he saw the shroud, and desired to take it off from her to look upon her, he feared the Almighty. Then quoth the woman, 'Put her back into her place.' So the khuleef gave order forthwith to bring the doctors, and readers of the Qorân, and caused recitations to be made at her tomb, and he sat by side of the tomb, weeping until he swooned, and he gave not over sitting at her tomb a whole month."—And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Forty-second Night,

She said, "They relate, oh! mighty King, that the khuleef ceased not to return constantly to her tomb for the period of a month. Now it so happened that the khuleef entered the hureem after the departure of the lords, and ministers to their own houses, and he slept awhile. Now there sat at his head a handmaid fanning him with a fan, and at his feet a handmaid pressing them. So when he slept, and waked, and opened his eyes, and winked them, then heard he the handmaid who was at his head saying to her that was at his feet, 'Fie on thee! oh, Kheizran!' And she answered her, 'Is it so, oh! Quzeeb Ul Bin?' Said she, 'Truly our lord hath no knowledge of what has come to pass, and he watching at the tomb, that there is naught in it save a log carved by the art of the carpenter. Then quoth the other, ‘ And Qoot ool Quloob, what thing has befallen her?’ So she replied, ‘ Know that the lady Zoobeiduk sent by a slave girl a pellet of henbane and she drugged her. So when the drug overpowered her she put her into a chest, and sent her with Suwab, and Kafoor and ordered them to throw her into the burial ground.’ Then said Kheizran, ‘ Fie on thee ! oh Quzeeb Ul Bin, is not the lady Qoot ool Quloob dead ?’ She replied, ‘ Nay, Wullahy ! her youth is preserved from death, and indeed I have heard the lady Zoobeiduk say that Qoot ool Quloob is in the house of a youth, a merchant, his name Ghanim Bin Uyoob the Dumuscene ; and that she has been with him up to this day four months, and thus our lord is weeping and watching by night at a tomb in which there is no corpse.’ And they two kept conversing with this sort of talk, and the khuleef hearing their words. Now when the two handmaids ceased their talk, and he knew the whole story, and that this tomb was an artifice, and a fraud, and that Qoot ool Quloob had been in the house of Ghanim Bin Uyoob for four months back, he was angered with exceeding wrath, and rose, and went unto the lords of his state. Now upon that the vuzeer Jafur the Burmukkee came forward, and kissed the earth before him : then said the khuleef to him in fury, ‘ Go down, oh ! Jafur ! with a party, and ask for the house of Ghanim Bin Uyoob, and spoil his house, and bring me my slave girl Qoot ool Quloob, and there is no help but that I torture him.’ Then Jafur answered him with, ‘ To hear is to obey ;’ And upon that he went down even Jafur, and much people, and a world of men, and the prefect in company with him, and they stinted not going till they came to the house of Ghanim. Now Ghanim Bin Uyoob had about that time gone forth, and come back with a pan of dressed meat, and he was about to stretch forth his hand to eat of it, he and Qoot ool Quloob, when perception of somewhat flashed upon her, and she found evil beset the house on every side, and the vuzeer, and the prefect, and the night guard, and the armed slaves with swords drawn, and bared, and they had surrounded it as the white of the eye surrounds the black. Now upon that she knew that tidings of her had reached the khuleef, her lord: then made she sure of death, and her color paled, and her fair features altered. So she looked to Ghanim, and said to him, 'Oh! my beloved, fly for thy life!' And he replied, 'How shall I manage, and whither shall I go, and my money, and my means of maintenance in this house?' But she said, 'Delay not or haply thou wilt be slain, and thy wealth go also.' So he replied to her, 'Oh! my loved one, and light of mine eyes, how shall I do to get out, and they have beset the house?' And she said, 'Fear not,' And stripped him of his clothes, and dressed him in old garments, and came with the pan in which was the meat, and put it upon his head, and set round it a quantity of bread, and broken meat, and put them in an osier basket, and said to him, 'Go forth with this device, and death is not for thee; but I know well what thing is in my hand from the khuleef.' Now when Ghanim heard the words of Qoot ool Quloob, and whatso she pointed out to him, he went forth from her presence, and he bearing the basket with what is in it, and the Protector guarded him, and he escaped from capture, and from damage by the blessing of his intention. So when the vuzeer Jafur arrived at a certain distance from the house, he straightened his siege of it, and entered the building, and looked upon Qoot ool Quloob. Now she had adorned herself, and made preparations, and packed a box with the gold, and the ornaments, and the jewels, and the rare things that were light to carry, and dear of price. So when Jafur came in to her, and saw her, she stood upon her feet and kissed the earth before him, and said, 'Oh! my master, the pen has written from of old, that which God hath ordered.' And when Jafur saw that, he said to her, 'Wullahy! oh! lady, they have sent me not save to seize Ghanim Bin Uyoob.' And she replied, 'My master, truly he hath prepared merchandize, and gone with it to Damascus, and I have no knowledge of his tidings, but I wish thou would'st take charge of this chest for me, and bear it away until thou canst make it over to me in the palace of the Lord of the Faithful :' And Jafur answered, 'To hear is to comply.' Then took he the chest and gave order to bear it, away, and Qoot ool Quloob with them to the mansion of the khuleef, and she was treated kindly as one in high esteem, and this after they had spoiled Ghanim's house. So they turned them to go to the khuleef, and Jafur related to him the whole of what had passed. So the khuleef ordered Qoot ool Quloob to a darkened room, and lodged her in it, and attached to her an old woman to supply her wants, for indeed he supposed that she had given herself to Ghanim. Then wrote he a mandate to the Lord Muhummud Bin Suleiman ooz Zeinee, and he was deputy in Damascus, and its gist was, 'That the instant thou shalt receive the mandate, seize upon Ghanim Bin Uyoob, and send him to me.' Now when the mandate reached him, he kissed it, and put it to his head, and proclaimed in the markets, 'Whosoever desires to plunder, away with him to the house of Ghanim Bin Uyoob.' Then went they to the house, and found the mother of Ghanim, and his sister that had made a tomb for him in the midst of the house, and were both sitting by it weeping for him. And they seized them, and plundered the house, and these two knew not what was the matter. Now when they produced them to the sooltan, he questioned them as to Ghanim, their son, and they both replied, 'For a year's time or more we have not fallen in with tidings of him :' So they restored them to their place. This was what was in the matter of them, but truly for what was in the case of Ghanim Bin Uyoob Ul Muttyum Ul Musloob, when forsooth his wealth was spoiled, and he looked upon his state, then wept he over himself, until his heart was rent, and he was disgusted with himself, and he fared on till the end of the day, and hunger increased upon him, and the travelling sore fatigued him. So when he arrived at a town, he entered it, and went to a mosque, and sat upon a coarse mat, and leaned his back against the wall of the mosque, and sank down, and he was in the extreme of hunger and weariness, and he left not abiding there till the dawn; and his heart was palpitating with hunger, and the vermin crept up upon his skin owing to the filth, and his breath was drawn wheezingly, and his whole condition was altered. Now the people of that town came to pray in the morning, and they found him dejected, ailing, attenuated with hunger, and the signs of rank evident upon him. So when they had prayed they came to him, and found him half naked, fasting, and they gave him an old coat, whose sleeves were torn off, and said to him, 'Oh! stranger! whence art thou, and what is the cause of thy weakliness?' And he opened his eyes on them and wept, and returned them not an answer. Now one of them went, and he had perceived that he was famished, and he brought him a platter of honey, and two barley cakes, and he ate a little; so they sat about him till the sun rose, and they departed to their employments, and he ceased not to be in this state a month, and he was among them, and weakliness, and sickness increased upon him. Now they wept over him, and yearned towards him, and took counsel with one among them upon his matter; so they settled among them that they should take him to the lazar house, which is at Bughdâd. Now meanwhile they were after this fashion, behold two women wretched beggars came in to him, and these were his mother, and his sister. So when he saw them, he gave them the bread which was by his head, and they slept that night near him, and he knew them not: now when it was the next day the people of the village came to him, and brought a camel to him, and said to the camel man, 'Load this sick man upon thy camel, and when thou hast reached Bughdâd, then do thou put him down at the gate of the lazar house; haply he will get medicined, and receive aid. And he said to them, 'To hear is to comply.' And upon that they brought out Ghanim Bin Uyoob from the mosque, and loaded him on the camel with the coarse mat on it upon which he used to sleep, and his mother, and his sister came to gaze among the crowd of people upon him, and they neither knew him; so they looked upon him, and considered him, and said both, 'Surely he is very like to Ghanim, our son! come, let us see whether he is this sick man, or not?' But truly he could not recover his sense till he was loaded upon the camel bound on with a cord, and he wept, and complained, and the people of the village were looking upon his mother, and his sister, weeping over him, and they knew him not. Then his mother and his sister travelled until they reached Bughdâd, but for the camel man, surely he stinted not faring on till he put him down at the gate of the lazar house, and he took his camel, and went away. Now Ghanim stayed still lying there until the dawn, and as the people came gradually into the road, they looked upon him, and he had become thin as a toothpick, and the people were standing gazing upon him. Then came the syndic of the market, and put away the people from him, and he said, 'I will gain Heaven by an act of charity with this poor creature; for truly they if once they take him into the lazar house, it will kill him in one single day:' So he ordered his young men to carry him, and they bore him to his house, and spread a new bed for him, and put down for him a new pillow, and he said to his wife, 'Serve him for charity.' And she replied, 'Good, on my head be it.' So she went hastily, and warmed water, and warmed his hands, and his feet, and his person, and dressed him in a garment of that worn by her slave girls, and made him drink a cup of wine, and sprinkled rose-water upon him; then he revived, and complained of his ills, and bethought him of his beloved Qoot ool Quloob, and his griefs increased upon him. Now this was what was in the matter of him, but for what was in the case of Qoot ool Quloob, of a surety when the khuleef was angered against her :"—And Shuhurzad perceived the morning light, and ceased speaking the words permitted her.

Now when it was the Forty-third Night,

She said, " They relate, oh ! mighty King, as to Qoot ool Quloob when the khuleef was angered with her, and lodged her in a darkened chamber, and she had completed in that condition eighty days, that it happened that the khuleef passed on a certain day by that place, and heard Qoot ool Quloob repeating poetry. Now when she ceased repeating her verse, she said, ' Oh! Ghanim, how excellent art thou and how forbearing is thy soul ! thou didst do well by one did evil to thee, and preserved the honour of him that destroyed thine, and kept that which was his sacred, and he led captive that which was thine, and dishonored thy people! Now there is no help, but that thou be placed, thou, and the Lord of the Faithful before a just judge, and that thou be justified upon him on the day on which the Lord, Great and Glorious, shall be as judge, and their witnesses, the angels of heaven !' Now when the khuleef heard her words, and understood her complaint, he knew that she was oppressed. So he entered his palace, and sent Musroor the eunuch for her. So when she stood in presence before him, she hung down her head, and she, with weeping eyes, and grieved heart : then said he, ' Oh ! Qoot ool Quloob, I see thou hast been oppressed by me, and that thou comparest me to the oppressors, and dost attribute to me the doing ill to one that did well by me : who now is he that kept that sacred, which was mine, and whose honor I violated ? and who protected my hureem, and whose hureem I drove forth as wanderers ?' And she replied, ' Even he is Ghanim Bin Uyoob, for surely he never approached me in ill sort, and he did no evil, and acted justly towards thine honor, oh ! Lord of the Faithful !' Then said the khuleef, ' There is no strength, nor power, save in God ! oh ! Qoot ool Quloob, require of me what thou would'st have.' And she answered, 'Oh Lord of the Faithful, I ask of thee my beloved Ghanim Bin Uyoob.' Now upon that he did like even as her desire was, and she said, 'Oh! Lord of the Faithful, if I present him to thee, thou wilt give me to him?' And he answered, 'If he come into presence, I will give to him a free gift that shall turn back in its donation.' So said she, 'Oh! Lord of the Faithful, suffer me that I may go about after him; haply the Almighty may unite me to him:' And he replied, 'Do even as is in thy heart to do.' Now she rejoiced, and went out, and took with her a thousand deenars of gold, and she visited the elders of the mosques,[210] and she gave alms of it: then went she up next day to the market of the merchants, and she informed the syndic of the market of her object, and gave him money, and said to him, 'Give alms to the poor of it,' And she went away. Then next Friday she came to the market, and a thousand deenars with her, and she entered the market of the goldsmiths, and the market of the jewellers, and called for the head man; so he came, and she entrusted to him a thousand deenars, and said, 'Give alms of it to the poor.' The head man looked upon her, and even he was syndic of the market, and said to her, 'Oh! lady, what ails thee that thou shouldst not go to my house, and see this youth, the stranger, how I have treated him kindly, and how I have done all for him:' Now even he was Ghanim Bin Uyoob, Ul Muttuyum, Ul Musloob, but the head man had no knowledge of him, and he still supposed that he was some poor man, a debtor, whose wealth was spent, or a lover, separated from her he loved. Now when she heard his words, her heart fluttered, and her bowels yearned, and she said, 'Send with me one who can take me to thy house,' And he sent with her a little lad, and he brought her to the house in which was the head man's stranger, and she thanked him for it. Now when she reached the house, and entered, and saluted the wife of the head man, the head man's wife arose, and kissed the earth before her, for indeed she recognized her. Then quoth Qoot ool Quloob to her, ‘Where is the sick man, that is in thy house?’ So she wept, and replied, ‘Here is he, oh! lady, Wullahy! he is the son of men of dignity, and there be on him the signs of rank, and that is he on the bed.’ So she turned to him, and looked upon him; then saw she him in very deed, and she saw that he had dwindled, and his thinness was extreme, and his leanness until he was become as ’twere a toothpick, and his state seemed miserable to her. So she was not certain that it was him, yet sympathy with him possessed her, and she wept, and said, ‘Surely the poor are wretched, even though there be great ones in their cities.’ And she dwelt attentively upon him, and yet she knew not that it was Ghanim. Then indeed was her heart afflicted for him, and she supplied him wine, and medicine, and she sat awhile by his head, and then mounted, and went up to her palace, and kept going up every street for the sake of searching for Ghanim. Now the head man brought her his mother, and his sister Fitnuh, and went in with them to Qoot ool Quloob, and said, ‘Oh! lady of great excellences, there came in to our city this day, a woman, and her daughter, and their faces are fair, and there are signs of rank about them, and dignity is apparent in them, but they be dressed in hair cloth, and each one of them hath a wallet hung about her neck, and their eyes are tearful, and their hearts are grieved. Now I have brought them to thee here that thou may’st receive them hospitably, and preserve them from beggary, for truly they are not people meant for beggary; and we indeed, if it please God, shall gain Heaven by charity to them.’ Then answered she, ‘Wullahy! oh! my master, thou hast made me long for them, and where be they?’ And she said to the head man, ‘Here with them to me.’ So he ordered the servant to make them come in to Qoot ool Quloob, and upon that Fitnuh entered, and her mother. Now when Qoot ool Quloob saw them, and they both mistresses of beauty, she wept over them, and said, ‘ Wullahy ! truly these be daughters of rank, and there are plain on them signs of former wealth.’ Then said the wife of the head man, ‘ Oh ! lady, we love the poor, and the wretched for the sake of good, and as to these it is probable that oppression hath done hardly with them, and dissipated their property, and destroyed their houses.’ So they both of them wept with exceeding weeping, and thought upon the affluence they had been in, and the poverty in which they were now, and the sorrow, and thought upon Ghanim Bin Uyoob Ul Mutuyum Ul Musloob. Now when they two wept, Qoot ool Quloob wept also at their weeping, and they said, ‘ We ask of the Almighty that we may be united with him we seek, and he is my son, his name Ghanim Bin Uyoob.’ So when Qoot ool Quloob heard these words, she knew that this woman was the mother of her lover, and the other his sister ; so she cried till a faint came on her ; and when she recovered she kissed them, and said to them, ‘ Let no care be on you, for this day is the first of your greatness, and the last of your misery, sô grieve not :’ —And Shuhurzad perceived the morning light and ceased speaking the words permitted her.

Now when it was the Forty-fourth Night,

She said, “ They relate, oh ! worthy King, that Qoot ool Quloob when she said to them, ‘ Sorrow not,’ ordered the head man to take them to his house, and charge his wife to make them enter the baths, and dress them in good clothes, and charged him to treat them kindly with extreme kindliness and she gave him a sum of money. Now the next day she mounted, and went to the house of the head man, and went in to his wife ; and so she rose, and kissed her hands, and thanked her for her goodness. Then saw she the mother and sister of Ghanim, and the head man’s wife had made them enter the bath, and changed the garments were on them, and the marks of rank were manifest upon them, and she sat talking with them awhile. Then asked she the wife of the head man for the sick man, who was in her house, and she replied, 'He is in his usual state :' And she said, 'Arise, come with us to him, and we will restore him.' So she arose, she and the head man's wife, and the mother of Ghanim, and his sister, and went in to him, and sat near him. Now when Ghanim Bin Uyoob, the captivated, the enthralled, heard them mentioning Qoot ool Quloob, even although his body was attenuated, and his bones withered, his soul returned to him, and he lifted his head from the pillow, and called, 'Oh! Qoot ool Quloob!' And she looked upon him and made certain it was he and knew him, and shrieked in her speaking, 'Yes, oh! my beloved!' Then said he to her, 'Come near me;' And she replied, 'Haply thou art Ghanim Bin Uyoob Ul Muttuyum Ul Musloob!' And he answered her, ''Tis so, I am even he,' And upon that a swoon fell upon her. Now when his sister Fitnuh, and his mother heard his words, they both rejoiced, and faintness fell upon them also, and after that they both recovered; and Qoot ool Quloob said to him, 'Praise be to God who hath brought us together to thee, and thy mother, and thy sister!' And she went towards him, and related to him the whole of what had come to pass to her, with the khuleef, and said to him, 'Truly I made the truth manifest to the Lord of the Faithful, and he believed my words, and he was pleased with thee, and he even now is desirous to see thee.' Then she informed him, 'That he has given me to thee.' So he rejoiced at that with extreme joy. So quoth she to them, Qoot ool Quloob, 'Go not away, until I come again.' So she arose forthwith, and on the instant, and betook herself to her palace, and loaded upon porters the chest which she took from his house, and took out thence deenars, and gave them even herself to the head man, and said to him, 'Take this money, and buy for each person of them four changes of raiment, complete, of the finest silks, and twenty kerchiefs, and else beside of whatsoever they require.' Then went she with them, and with Ghanim to the baths, and made them be bathed, and managed to get them broths, and water of galangale, and apple-water after they came out of the baths. Then dressed she them in the new raiment, and abode with them three days, and she kept feeding them with chicken meat, and broths, and making them drink sherbut of sugarcandy. Now after three days their spirits returned to them, and she made them enter the baths again, and they came out, and she changed their garments, and left them in the house of the head man, and went to the palace, and desired permission to see the khuleef; and he ordered her to come, so she entered, and kissed the earth before him, and informed him of the story, and that her Master Ghanim Bin Uyoob Ul Muttuyum Ul Musloob was present, and that his mother and his sister were present also. Now when the khuleef heard the words of Qoot ool Quloob he said to the servant, 'Here with Ghanim to me.' So Jafur went down to him and Qoot ool Quloob had preceded him, and went in to Ghanim and told him, 'That the khuleef hath sent to fetch thee, before him.' And she charged him to mind his eloquence of tongue and his firmness of heart, and sweetness of language, and clothed him in a sumptuous robe, and gave him deenars in plenty, and said to him, 'Be excessive in largesse to the followers of the khuleef and thou wilt get in to him,' And lo ! Jafur had come to meet him, and he upon a Nubian mule ; so Ghanim stood up, and went to receive him, and was ashamed, and kissed the earth before him, and the star of his ascendant was manifest, and shone brightly. And Jafur took him, and they gave not over going on, he and Jafur, until they two went in to the Lord of the Faithful. Now when he was in presence before him, he looked upon the ministers, and the lords, and the chamberlains, and the deputies in office, and the lords of the state' and the men of valour ; so upon that Ghanim made his language sweet, and his eloquence, and looked to the khuleef and bowed his head to the ground, and broke out repeating these verses ;—

'As king of mighty state thou'rt greeted,
That largesse lavishest on all ;
Kaisar, none else than him they call,[211]
And Founder of the princely Hall,
Here in his place of honor seated.
Kings dim the gems of many a crown,
Low at his threshhold in the soil ;
They at his very glance recoil,
(For e'en his very glance can foil)
And panic stricken, cast them down :
Yet highest rank, and royal grace,
Honors and glads them even there ;
Earth's plains are for thy troops too spare,
Then pitch thy tents in fields more fair,
Where the Seventh Heaven gives verge, and space.
The king of kings still hold thee dear !
Be counsel thine, and steadfast worth
Till through the wide outspreading earth
Thy righteous dealing blazoned forth,
On all fall equal, far or near.'

Now when he ceased his verse, the khuleef was pleased, and marvelled at the eloquence of his tongue, and the sweetness of his delivery"—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Forty-fifth Night,

She said, "They relate Oh ! mighty King as to Ghanim Bin Uyoob that when the khuleef marvelled at his eloquence and his measured verse, and the sweetness of his delivery, he said to him, 'Approach me.' And he approached. Then said he to him, 'Explain to me thy story, and set forth to me thy tale.' And he sat, and related to the khuleef all what had happened to him in Bughdâd, and of his sleeping in the burial ground, and taking the chest from the slaves, and after they had buried it, and informed him of what came to pass to him from the beginning to the conclusion: and there is no occasion for iteration. Now when the khuleef was convinced that he was a true man, he invested him with a dress of honor, and placed him near himself, and said to him, 'Pardon that for which I am accountable.' And he pardoned him and he said to him, 'Oh! our lord the sooltan, thy slave, and that which his two hands own is for his master;' And the khuleef was pleased at that; then gave he order to set apart a mansion for him, and he gave him an allowance what with perquisites, and salaries, and donations, something immense. So he removed him thither, and he removed his sister, and his mother, and the khuleef heard of his sister Fitnuh that she was in beauty a Fitnuh indeed, a very seduction, and he sought her of Ghanim in marriage, and Ghanim replied, 'She is thine handmaid, as I am thy slave.' Now the khuleef thanked him, and gave him an hundred thousand deenars, and brought in the witnesses, and the kazee, and they wrote the two contracts on one day, and it was the contract of the khuleef to Fitnuh and the contract of Ghanim Bin Uyoob to Qoot ool Quloob, and he, and Ghanim wedded the one same night. Now when it was morning, the khuleef gave order to record what had come to pass to Ghanim in his story from first to last, and that it should be laid up in the record room that whosoever came after him might read it, and marvel at the vicissitudes of things decreed, and attribute all things to the Creator of Night and of Day.—And this is not more wondrous than the tale of the king 'Oomr Bin Na'man, and his son Shurkun, and his son Zoo'ul Mukan, and what came to pass to them of things wondrous, and strange." Said the King, "And what was their story?" She replied, "They relate, oh! mighty King, that there was in the city of safety, Bughdâd, before the khuleefut of U'bdool Mulik Bin Murwan,[212] a king who was called 'Oomr Bin Na'man, and he was of the tyrants, the mighty ones, and he had subdued the kings of the Kosroos, and the Kaisars, and, so he was, that there was no bringing fire near him—his heart extinguished it, nor could any one surpass him in the battle field: and when he was angered there came forth from his nostrils sparks of fire, and he had made himself king over all quarters, and the Lord had given him all his servants, and his command had penetrated into all cities, and his armies had reached the most distant lands, and the East, and the West had entered into his rule, and whatsoever was comprised in India, and Sind, and China, and the land of Hijaz, and the country of Tumun, and the islands of India, and China, and the country of the north, and Diyar Bukr, and the land of the Negroes, and the islands of the seas, and whatso is in the earth from the rising of the day like as Sihoon, and Jihoon, and Nile, and Euphrates, and he sent his messengers to cities most remote to bring him the truth of men's report, and condition. Then returned they to him, and told him of justice, and obedience, and honesty, and of prayers for the Sultan 'Oomr Bin Na'man. This was so, and 'Oomr Bin Na'man, oh! king of the age, of noble race was he! they used to bear him presents, and rarities, and sums to expend from every place. Now he had a son whose name was Shurkun, and he was likest of men to him, and had arisen a misfortune among the calamities of the time, and subdued the brave, and excelled his contemporaries. So his father loved him with exceeding love, there could no greater be, and destined him heir to the kingdom after himself. Now Shurkun grew until he reached to man's estate, and his age became twenty years: then God gave him all his servants as a possession, for the excess of boldness was his, and cruelty. Now his father 'Oomr Bin Na'man had four wives by contract, and by law, but he was not enriched by them with a son save Shurkun, and he was by one of them, and the rest were childless; he got not a son by one of them. And with these had he three hundred and sixty concubines for the number of the days of the year of the Copts, and these concubines were of all nations, and he had built for every one of them a private chamber, and these chambers were within the palace, for he had built twelve mansions to the number of the months of the year, and made in every mansion thirty private chambers; thus the sum of the private chambers was three hundred and sixty, and he lodged these handmaids in them, and appointed a night for each damsel, and came not again to her for a full year, and he abode thus a long period of time. Now his son Shurkun was renowned in all quarters, and his father rejoiced in him, and his might increased; so he grew violent, and masterful, and conquered fortresses, and towns. Now so it was by order of that was decreed that a damsel among the handmaids of 'Oomr Bin Na'man became pregnant, and her pregnancy was announced, and the king was informed of that; so he rejoiced with exceeding joy, and said, 'Perchance my offspring, and my generation may be all of them males!' So he dated the day of her pregnancy, and kept treating her with distinction. Now Shurkun learned that, and the matter seemed to him a heavy one, and a mighty one, and he said, 'One hath come to tear the sovereignty from me:' And he said in his soul, 'If this damsel bear a male child I will slay him.' And he concealed that intention in his heart. This now was what was in the matter of Shurkun, but for what happened in the matter of the damsel, truly she was a Roumish girl, and the king of Ruom, and lord of Cæsarea, had sent her as a present, and despatched with her great store of rarities, and her name was Sufeeh and she was loveliest of the damsels, and she was the handsomest salaried, and the most esteemed, and she was mistress of sense, and wisdom, and loveliness even most excellent. Now she had waited on the king the night he rested with her, and said to him, 'Oh! king, I desire of Heaven this night that truly he enrich thee with a male child by me, that I may bring him up fairly, and bring him to man's estate in knowledge of Him, and in His keeping.' And the king was pleased, and marvelled at that speech. Now it ceased not to be after that fashion, till her months were completed, and she sat upon the chair of childbirth,[213] and she in the time of her pregnancy at prayers, would arise and make fair orisons, and pray the Almighty that he would grant her a perfect male child, and make her child-birth easy to her, and the Almighty acceded to her prayers. Now the king had deputed an eunuch with her to bring him tiding of what she should bring forth whether a male infant, or a female, and in like way did also his son Shurkun send one to let him know that. Now when Sufeeh brought forth that which was born, the wise women examined it, and they found it a daughter with face more beauteous than the moon. So they informed those were present of it, and the messenger of the king returned, and gave him the tidings, and in like manner did the messenger of Shurkun take him that same news; and he rejoiced with exceeding joy. Now when the eunuch departed, said Sufeeh to the wise women, 'Wait awhile for me, for truly 'tis as if there were somewhat else yet;' And she cried out, and the pains of child—birth came upon her, and the Lord made it easy to her, and she bore a second birth. So the wise women looked at it, and found it a male child, even like the full moon with forehead flowery white, and cheek ruddy, rose-tinted, and the damsel was glad by reason of him, and the eunuch, and the whole train of servants, and every one that was present. So Sufeeh was freed of her burden, and they sent forth the cry of joy[214] in the palace, and the rest of the damsels heard that, and they envied her, and the tidings reached 'Oomr Bin Na'man. Now he rejoiced, and asked for gratulation, and arose, and went forth, and kissed her head, and looked at the child was born: then bent he over him, and kissed him, and the damsels struck the tabors, and played on the instruments of music, and the king gave order that they should name the child that was born Zoo'ool Mukân and his sister Nuzhut ooz Zumân. Now they did like as the king ordered, and answered, 'To hear is to obey.' And the king set apart for them those should serve them, and eunuchs, and a train of domestics, and nurses, and assigned allowances for them of sugar, and diet drinks, and oils, and else beside of whatsoever is eatable beyond the power of tongue to rehearse it. Now the people of Bughdâd heard of how the Almighty had enriched the king with offspring, and then decked out the city, and the bearers of glad tidings knocked at the doors, and the great men, and the ministers, and the lords of the state came forward and gave the king joy even 'Oomr Bin Na'man of his son Zoo'ool Mukân, and his daughter Nuzhut 'ul Zumân. So the king thanked them for that and gave them dresses of honor, and showed much kindness to them in gifts and treated all that were present fairly both private men and public, and gave not over after this fashion till four days were passed. Now after every little space of the year would he ask after Sufeeh, and her children, and at the end of four years he gave order to take to her jewels, and robes, and raiments, and money even a very great matter, and he entrusted her with their education, and their good instruction. All this was so, and the son of the king, even Shurkun, knew not that his father 'Oomr Bin Na'man had got a male child, and knew not that he had got any save Nuzhut Ul Zumân and they concealed from him the tidings of Zoo 'ool Mukân until days and years were passed, and he was occupied in engaging the bold, and sallying against the horsemen. Now meanwhile as the king 'Oomr Bin Na'man was sitting on a day among days, lo ! the chamberlains came in to him, and kissed the earth before him, and said, 'Oh ! king, there hath reached us messengers from the king of Roum, Lord of Constantinople, the Great, and they desire entry to thee, and to take orders before thee : so even as the king shall order for their entry, either we will let them in, or not, for there is no disputing his command.' Now upon that he allowed them to enter, and when they came in, he stepped to them, and embraced them, and asked them of their condition, and what was the cause of their coming. So they kissed the earth before him, and said, 'Oh! king, the glorious lord of lofty honor, know that he that sent us to thee is the king Fureedoon, Lord of the cities of Greece, and the armies of Christendom, he that is established in the sovereignty of Constantinople, to let thee know that he is indeed now waging fierce war with an obstinate tyrant, and he is Lord of Cæsarea, and the reason for that is that it fell out one of the Arab kings in ancient time met with in one of his conquests a hoard of the age of Alexander.[215] So he removed therefrom wealth past computing, and in the mass of that he found in it were three jewels of rounded shape of the size of ostrich eggs, and they are from a mine of jewels unsullied, such as one could not find the like to look on, and each pearl is graven in the Greek character with matters that are mysteries, and they have virtues and properties even in great number. Now among their properties is that whatsoever child that is born shall have one of these jewels hung upon him then shall no evil befal him so long as the jewel remain attached to him, and he shall not cry, nor shall fever ail him. Now when he laid hands upon them, and fell in with them, and knew what were their mysteries, he sent an offering to the king Fureedoon of certain rarities and money, and among the sum of them the three jewels, and he equipped two vessels, the one had in it valuables, and the other even to guard that present from whosoever should interrupt it on the sea. Now the king was well assured in his soul that there was not one able to detain his vessel, especially as he was king of the Arabs, and the course of the ship in which were the presents was in the sea which was under the sovereignty of the king of Constantinople, and she was bound to him: and there were on the shores of that sea none save the subjects of the king that is greatest, Fureedoon. Now when the two ships were equipped they voyaged until they neared our cities; then came forth upon them certain pirate ships from that land, and in them troops from about the Lord of Cæsarea. So he the pirate took and got together whatsoever was in the two ships of rarities, and money, and the stores, and the three jewels, and they slew the men. Now that news came up to the king, and he sent against them an army, and they routed it; and he sent against them a second army, stronger than the first, and they put it to flight also. So upon that the king was angered, and swore that he would not go forth against them save in his own person with the whole of his army, and that he would surely not turn from them, till he should leave Cæsarea of Armenia ruined, and leave her land and all the towns over which her king ruled, wasted; and his desire of the Lord of the Age, and of these times, 'Oomr Bin Na'man, king of Bughdâd, and of Khorassan, is that he should aid with an army from about him, that glory may become his. And he, our king, hath sent to thee with us something in the sort of presents, and he requests of the king's grace their acceptance, and the kindly grant to him of aid.' Then the messengers kissed the earth before him."—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Forty-sixth Night,

She said, "They relate, oh! mighty King that the armed retinue, and the envoys from the king of Constantinople, when they kissed the earth before the king 'Oomr Bin Na'man, after that they made their recital to him took out the presents, and the offering was fifty damsels from the nobles of the town of Roum, and fifty slaves with robes on them of brocade, edged with gold and silver, and every slave had in his ear a hoop of gold in which were pearls, worth a thousand miscals of gold, and jewels in like sort, and on them were silk stuffs were worth immense wealth. Now when the king saw them he accepted them, and was pleased with them, and gave order to treat the envoys well, and turned to his ministers, and sought to know of them what he should do. Then rose up from among them a vuzeer, and he was an ancient man that was called Dundan, and he kissed the earth before the king 'Oomr Bin Na'man, and said, ' Oh ! king, there is naught better to do in the matter than that thou shouldst equip a numerous valiant army, and set over them thy son Shurkun ; and we are thy slaves between thine hands, and this opinion is to my mind best on two counts ; the first, because the king of Roum hath sought thee as a superior,[216] and sent to thee an offering, and thou hast accepted it ; and the second count, because the foe will not venture upon our countries for when thine army hath defended the king of Roum, and resisted his enemy this matter will be laid to thee, and that will spread into all quarters, and all countries, and especially when the tidings reach the islands of the sea, and the people of the west hear it ; then will they lade ships with offerings to thee, and rare things, and money.' Now when the king heard this, the words of this vuzeer pleased him, and he thought him right, and gave him a dress of honor, and said to him, ' Thy like is he should counsel kings, and it seems manifest to me that thou shouldst be in the van of the army, and my son Shurkun over the main body of the army !' Then the king gave order to call his son Shurkun into presence, and when he presented himself, he kissed the earth before his father, and sat down. Then the king told him the tale, and informed him of what the envoys said, and of what said the vuzeer Dundan, and he charged him to take munitions of war, and equipment for the march, and that he should not contravene the vuzeer Dundan in whatsoever he should do, and ordered him to pick out of his army ten thousand horsemen, full to the complement, able to sustain the onset, and the stress of war. Now Shurkun did like as his father 'Oomr Bin Na'man told him, and arose on the instant, and chose from his army ten thousand horsemen : then entered he his palace, and mustered his army, and distributed money to them, and said to them, ' Ye have three days' halt.' And they kissed the earth before him, obedient to his order, and went from him, and took to laying in munitions, and things needful for the occasion. Then went Shurkun into the stores of arms, and took whatsoever he required of armour, and of arms: then entered he the stable, and chose there from the war horses, that were highly priced, and other else than they, and after that they rested three days. Then went the army forth outside the city Bughdâd, and 'Oomr Bin Na'man went out to take leave of his son Shurkun. So Shurkun kissed the earth before him, and the king gave him seven stores of money,[117] and turned to the vuzeer Dundan, and gave him charge of the army of his son, Shurkun; and the vuzeer kissed the earth before him, and answered him with, 'To hear is to obey.' Then turned the king to his son Shurkun and charged him that he should advise with the vuzeer upon all his matters; so he consented to that, and his father returned, till he entered the city. Now Shurkun ordered the leaders to make the muster, and they mustered the army, and their number was ten thousand horsemen, besides those that followed them. Then the whole body loaded their baggage, and the war drum beat,[118] and the clarions brayed, and the bannerols were displayed, and the standards, and Shurkun the son of the king mounted, and his vuzeer Dundan at his side, and the pennons fluttering over their heads; and they stinted not faring on, and the messengers preceded them until the day turned back, and the night approached. Then alighted they and sought rest and halted that night. Now when the Almighty caused the morning to dawn, they mounted, and fared on, and gave not over renewing the march, and the envoys showing them the way, for a period of twenty days. So they on the twenty-first day came upon a valley, ample of extent, abounding in trees, and grasses, pleasant in its borders, and their arrival at this valley was by night. Now Shurkun ordered them to alight, and commanded a halt there for three days. So the army alighted, and pitched the tents, and the troops parted on the right, and on the left, and the vuzeer Dundan alighted, and along with him the envoys of king Fureedoon, Lord of Constantinople, in the midst of that valley. But as to the king Shurkun truly he was at the time of the arrival of the army holding behind them for awhile until the whole of them were alighted, and were separated at the sides of the valley. Then slacked he the reins of his steed, and desired to explore that valley, and undertake the watching in his own person, because of the charge of his father to him, for truly they were in the first part of the territories of Roum, and in an enemy's land. So he fared on his horseback after he had ordered his armed slaves, and his nobles to light near the vuzeer Dundan. Then went he on his horseback along the side of the valley until the fourth of the night was past: and he was overtoiled, and sleep overcame him, and he became so that he could not urge his steed with the heel. Now it was his custom to sleep on horseback; so when sleep overpowered him he slept so, and his steed ceased not going on with him, till half the night was spent, and he entered with him in to one of the wildernesses, and that wilderness abundant in trees; but Shurkun was not aroused until his steed stumbled with his hoof upon the ground: then waked he and found himself among the trees. Now the moon rose for him, and shone brightly on the two horizons, the east and the west, and Shurkun was appalled when he found himself in that place, and said a sentence that never shamed its sayer, 'There is no power nor strength save in God, the Great, the Mighty!' So while he was this wise, and he afraid of the wild beasts, lo! the moon spread her glad light over a meadow as if 'twere of the meads of Paradise, and he heard a pleasant talking, and a loud murmur, and a laughing fit to captivate men's senses. And the king Shurkun alighted from his war horse, and tied him among the trees, and went on until he came upon a stream of water flowing, and heard the talk of a woman talking in Arabic, and she was saying, 'Now by the Musseeh, this is not well of you! now whosoever utters a sentence I will throw her down, and pinion her with her girdle-cord!' All this was so, and Shurkun kept going on towards the direction of the sound until he reached a side of the place, and he looked, and behold! it had a stream gushing, and birds sporting about, and antelopes running at large, and wild animals pasturing freely, and the birds in the diversity of their language shewing forth the expression of gladness, and that place was carpeted with various sorts of grasses, as one said of it, and praised it, in these verses;—

'How beauteous is the earth in her fresh budding,
With water coursing o'er her, freely flowing!
The all-powerful He hath made this, greatly glorious,
Giver of all gifts, Giver of all good!'

Now Shurkun looked upon that place, and saw in it a convent of Christians, and within the convent a fort high raised in the air in the light of the moon, and from the midst of it a stream, the water flowing from it to those gardens; and there was the woman with before her ten handmaids like to moons, and on them various sorts of robes, and raiment that might astound the looker on, and all of them were virgins, as were said of them in these verses;—

'The mead is bright with those are on it,
Gleesome maidens, fresh and fair,
Its beauty and its charms are doubled
With rare ones that be there.
Each treacherous is, and each deceitful,
Skilled to lure with glance and shape;
They bid their locks sway loose about them
As the tendril round the grape.
Darters are they with their bright eyes,
Shooting arrows far and wide;
Piercing thro' and all o'erpowering
E'en the heroes in their pride.'

So Shurkun gazed upon these ten maidens, and he found among them a damsel as if she were the moon at her fullest, with hair that curled, and forehead brightly shining, and eyes wondrous wide, and black, and temple locks like twisted snakes, perfect in nature and in style, as the poet said of her in these lines;—

> ' He glistened upon me with rare twinkling eyes,
> And her shape shamed the javelin, so straight doth it rise:
> She burst on my sight—her cheeks tinged with the rose
> Every species of charm in their brightness disclose,
> For the locks o'er her broad brow fit likeness is this—
> They're the night looming dark o'er a day-break of bliss !'

Now Shurkun heard her, and she was saying to the handmaids, ' Come on that I may wrestle with, and throw you before the moon disappears, and the dawn come.' So each one of them came forward to her, and she threw her immediately, and bound her with her girdlecord,[219] and she ceased not standing firm, and throwing them until she threw the whole! Then there addressed the damsel an old woman that was before her, and the beldam said to her, and she was as red hot with rage at her, ' Oh! vile one, thou art pleased with thy throwing the girls ? now here am I, an old woman, and though thou hast thrown them forty times, how canst thou marvel at thyself ? But if thou hast the strength to wrestle with me, then do wrestle with me, that I may stand up against thee, and make thy head lie between thy feet !' So the damsel smiled outwardly, and within she was filled with rage, and she arose, and said to her, ' Oh! lady, Zât ood dowahee ! by the Musseeh[220] wilt wrestle with me in very deed, or dost jest with me ?' And she replied to her, ' Yes.'—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Forty-seventh Night,

She said, "They relate, oh! mighty King, that when the damsel said to Zât ood dowahee 'By the Musseeh! wilt wrestle with me indeed or dost jest with me?' She answered her, 'Yea, I will wrestle with thee in very deed.' And Shurkun kept looking at them. Then said she, 'Arise for the struggle, if thou hast strength for it.' Now when the old woman heard that of her she raged with exceeding fury, and the hair upon her body stood up as 'twere the bristles of a hedgehog: then stood she determinedly, and the damsel stood up to her. Then said the old woman, 'Now by the Musseeh, I will not wrestle with thee save I be stripped, thou vile one!' So the old woman took a silk kerchief, and loosed her clothes, and put her hand beneath them, and drew them from on her, and gathered up the kerchief, and girt it on her middle, and she became as 'twere a female Ufreet, tall of stature, or a spotted serpent. And she bent her towards the damsel, and said to her, 'Do thou as I have done.' All this was so, and Shurkun kept gazing at them, and Shurkun kept considering the loathliness of the appearance of the beldam, and laughing. So when the old woman had done that, the damsel arose leisurely, and took a striped scarf of Yumun, and doubled it twice round her, and slacked her trousers, and displayed her limbs of marble, and her full form of crystal, softly undulating, and a figure that breathed musk, from its creased fulness as 'twere set round with anemones, and her bosom like the pomegranate fruit. Now the old woman leant towards her, and the two laid hold either of each, and Shurkun lifted his head to the heavens, and prayed that the damsel might overcome the beldam. So the damsel got beneath the old woman, and put her left hand on her waist cloth, and her right hand on her neck so as to circle it, and lifted her on her two hands: And the old woman tried to free herself with her hands, and endeavored at escape; then fell she on her back, and kicked up her legs above her, and Shurkun laughed at her till he fell upon the ground. Then arose he, and drew his brand, and looked right, and left, and saw no one save the old woman thrown over on her back : and quoth Shurkun to himself, ‘ He lied not that called thee Zât ood dowahee (mistress of misfortune) for thou hast learned her strength by thy jealousy.’ Then drew he near to them to hear what should pass between them. Now the damsel came forward, and cast a wrapper of costly silk upon her, and put on her own clothes, and excused herself to her, and said to her, ‘ Oh ! lady, Zât ood dowahee, I did not intend thine overthrow with all the disgrace thou'st got, but thou tried'st to free thee from my hands ; but praised be heaven for deliverance !’ So she returned her not an answer, but arose, and went off in her confusion, and ceased not going till she disappeared from sight. Now the handmaids remained bound, cast o' the ground, and the damsel standing alone ; then said Shurkun in his soul, ‘ For all luck there is a reason ; and sleep did not fall upon me, nor the horse wend with me to this place save for my good fortune, and perchance this damsel, and whatsoever is with her may become a booty to me.’ Then made he towards his steed, and mounted him and urged him on, and he sped with him like the arrow when it speeds from the bow, and in his hand his brand bared of its sheath, and he shouted, ‘ God is greatest.’[221] Now when the damsel saw him, she rose quickly up, and set her feet at the brink of the stream, and its breadth was six ells at the ell measure of the trades, and she leaped, and got to the other side ; and she stood on the alert, and called with a shrill voice, ‘ Who art thou, oh ! thou fellow here ? thou'st broken in upon our privacy, and why hast bared thy brand like as if thou wert rushing on an army ? Whence art thou, and whither dost thou purpose ? Speak true now in thy saying, for truth will stand thee in good stead, and lie not, for the lie comes of the miser's breed : and there is no doubt but thou hast wandered this night from the way, until thou hast come to this place, thy escape in which is of the greatest of mercies, for thou'rt now in a plain in which if we were to shout one single shout there would come to us four thousand knights.[222] So tell us what thou wantest for if thou wishest us to set thee right on the road, we'll set thee right and if thou wishest aid we'll aid thee.' Now when Shurkun heard her words, he said to her, 'I am a man, a foreigner of the Mooslims, and I fared forth this night singly by myself seeking a spoil; and I could not find a spoil better than these ten maidens in this moonlight night, so I shall take them, and shall go with them to join my comrades.' So the damsel answered him, 'Know that for the booty thou hast not reached it, and the handmaids, Wullahy! they will not be thy spoil! have I not said to thee that the lie is mean?' And he replied to her, 'The wise man is he that takes warning by others than himself.' Then quoth she, 'Now by the Musseeh! if 'twere not I feared that thy death should lie at my hands I would shout a shout should fill the mead for thee with war steeds, and with men; but I take pity upon the stranger, and if thou seekest a prey then will I ask of thee to light from thy steed and swear to me by thy religion that thou wilt not advance against me aught like arms, and then I'll wrestle, and thou also. Now if thou throwest me, then put me on thy steed, and take us all of us as a spoil, and if I throw thee I shall have mastery over thee. Swear to me as to that, for I fear thy treachery, for it has been recorded in the chronicles 'When perfidy is natural, then is honesty but small in every man.' Now if thou'lt swear to me, I'll go back to thee, and come to thee, and join thee.' Then answered Shurkun,—and he was longing to take her, and said in his soul, 'Truly she does not know that I am stout among the stalwart,'—and called to her, and said, 'Make me swear by what thou wilt, and by what thou hast trust in, truly I will not approach thee with aught till thou hast taken thy preparations, and sayest to me, 'Come near me, that I may wrestle with thee;' then indeed will I approach thee, and if thou throwest me, truly have I money to ransom myself with, but if I throw thee, then this is the mighty spoil!' And the damsel answered, 'I am content with it.' But Shurkun was astounded at that, and said, 'And by the Prophet, on him be blessing and peace, I too am content on the other part!' Then quoth she, 'Swear to me now by Him that implanteth the soul in the body, and giveth laws to rule mankind, that thou wilt not oppose me with any violence save in wrestling, else may'st thou die without the pale of the religion of Islam.' And Shurkun replied, 'Wullahy! were a kazee to swear me even though he were kazee of the kazees,[223] he would not swear me by this oath!' Then swore he to her by all she mentioned, and he tied his horse among the trees, and he was drowned in the sea of thought, and said, 'Praise be to him that formed her!' So then Shurkun girt himself, and made his preparations for wrestling, and said to the damsel, 'Pass the stream, and cross over.' But she replied, 'I have no need to come over to thee: if thou wishest it, then come thyself here to me.' And Shurkun said to her, 'I am not able to do that.'[224] Then quoth the damsel, 'Oh! youth, I'll come to thee:' And she tucked up her skirts, and leaped, and got to the other side of the stream. So he approached her, and leaned forwards, and clapped his hands, and he was confounded at her beauty, and her loveliness; for he saw her shape how the hand of power had moulded her in the beauty of the Jins, and the hand of favor had created her and given her blessed faculties, and how the breezes of good fortune blew upon her and how at her birth, a fortunate ascendant greeted her. So then the damsel came, and called to him, 'Oh! Mooslim, come on to the wrestling before the morning rise.' And she tucked up her slave from an arm as t'were fresh cheese; that the place even glistened with it. This was so, and Shurkun was quite bewildered, and he leaned forward, and clapped his hands and she also clapped her hands,[225] and caught hold of him, and he caught hold of her, and the two grappled, and griped and strove together. Then put he his hand upon her slender waist, and his fingers sank into the soft folds of her form, and his limbs became relaxed, and began to tremble like as the Persian cane in the violent wind; so she raised him up, and threw him on the earth, and sat upon his breast as t'were a hill of sand sitting on him, and his soul had no mastery over a single sense. Then said she to him, 'Oh! Mooslim, you people now the slaying Nazarenes is permitted with you? what now hast to say on thy being slain thyself?' And he answered, 'Oh! mistress, now dost thou speak as to my slaying thee? that truly is not other than forbidden: for our prophet, Muhummud, God's blessings be on him, and peace! prohibited the slaughter of women, and boys, and old men, and Christian monks.'[226] And she replied, 'As your prophet had that revealed to him, it is proper we give him the equivalent, arise then! I have given thee thy life, for there should no harm be done with noble beings.' Then rose she, from Shurkun's breast and he stood shaking the dust from his head against the mistresses of the curved rib, even women;[227] and she did naught but walk away, and say, 'Be not abashed, but whosoever enters the countries of Roum desiring booty, and assisting kings against kings, how should there not be strength in him, so as to be able to defend himself from a mistress of the curved rib, a woman?' And he answered her, 'This was not owing to the yielding of my strength, nor didst thou throw me by thy might, but thy loveliness, this was that threw me. Now truly if thou wouldest grant me another trial, it were of thy exceeding courtesy.' Then she laughed, and said, 'I agree to that for thee, excepting as to the handmaids: this pinioning has been long for them, and their arms are wearied, and their sides and shoulders: I indeed will free them for 'tis probable the wrestling for this fall, will be long with thee.' So she turned to the handmaids, and set free their bonds, and said to them in the tongue of Roum, 'Go ye to some place, where ye can hold yourselves in safety, till the longing of this Mooslim be averted from ye.' So the handmaids went off, and Shurkun kept gazing on them, and they kept turning to look on these two. Now each of them approached the other, and he set his body against hers. Now when he was even thus, and the damsel was aware of that, she raised him with her hands suddenly, with the suddenness of the lightning flash, and threw him to the ground, and he fell upon his back. Then said she to him, 'Rise up, for verily, I give thee thy life a second time; for in the first count, I was kind to thee because of the Prophet, for that he did not permit the murder of women; and on the second count, I'll be merciful because of thy weakliness, and the greenness of thine years, and thy being a foreigner; but yet I charge thee, if there be in the army of the Mooslims who have come from 'Oomr Bin Na'man, whom he sent because of the king of Constantinople, a stronger than thee, then send him to me, and tell him of me: for in wrestling there be varieties, and degrees, and falls, many even as the imagination can conceive, and among them the over-gripe and the stoop, and the catch of the feet, and the thigh-gripe, and the jostle, and the lock-twist.' Then quoth Shurkun, and his rage increased against her, 'Wullahy! oh my mistress, when Ul Qeem oos Sufudee,[228] and Ul Qeem Muhummud Qumal or Bin oos Sudee, was in his age there was no note kept of these tricks that thou makest mention of to me! Yet, oh! mistress mine, Wullahy! thou'st not thrown me by thy might, but by thy blandishments, for we people of Irak admire a full-formed figure! thus there was not left me sense nor power to see. But if thou wilt, thou shalt wrestle with me again, and I with my wits about me, for there is not left me but this one fall more by rule of the art of wrestling: surely my spirit hath now returned to me.' Now when she heard his words, she said to him, 'What want'st thou with this wrestling, oh! thou beaten man? come up, and learn that this fall is enough.' Then she leaned forward, and challenged him to wrestle, and Shurkun leaned forward to her, and took to it with pains, and the two strove awhile: so the damsel found a strength which she had not observed in him before, and she said to him, 'Oh! Mooslim, takest thou now care of thyself?' And he replied, 'Even so; for thou know'st that there is not left me save this one fall, and after that each of us may go his way.' Now she laughed, and the other, even he, laughed in her face: so as that fell out she overreached at his thigh, and took firm hold of him at unawares, and made him greet the ground, and he fell on his back. So she laughed at him, and said, 'Dost thou eat dates![229] nay, thou'rt as 'twere a lanky Buduwee boy that falls in very weakness, or else the father of the winds, that falls with a puff of air! Shame to thee! oh! unfortunate!' Then quoth she to him, 'Get thee to the army of the Mooslims, and send us some else than thou, for thou art slight of vigor, and proclaim for us among the Arabs, and the Persians, and the Toorks, and the Deylumees, 'Whosoever has might in him let him come to us.' So she skipped, and was at the other side of the stream, and said to Shurkun, and she laughing, 'It's hard to me to part with thee, oh! my lord: get thee to thy comrades before the dawn; perchance the chivalry may come on thee, and take thee at the spear's point, and thou hast not strength in thee to keep off the women,—how then wilt thou repel the men, the horsemen?' Now Shurkun was confounded in his soul, and said to her, as she had turned from him, inclining and making towards the convent, 'Oh! my mistress, dost thou go hence away and abandon the captive, the stranger, the wretch, the broken in heart?' So she turned to him, and she kept laughing, and then said to him, 'What is thy want? for truly I will answer thy prayer.' And he said, 'How shall I pass from thy land, I that am treated with the sweetness of thy courtesy, shall I return without tasting of the traveller's portion, and thy hospitality, I that have become one of thy servants?' So she replied, 'None refuse kindliness, save the miser! come on kindly in God's name, on my head and eyes be it! Mount thy steed, and go on by the brink of the stream over against me, for thou art received in my hospitality.' Now Shurkun was glad, and rushed to his steed, and mounted him, and stinted not going on opposite to her, and she kept faring on even with him until he arrived at a bridge built of beams of the white poplar, and to it pullies with chains of steel, and to them fastenings by means of hooks. So Shurkun looked at that bridge, and behold! the handmaids that were with her at the wrestling standing awaiting her. Now when she came up to them, she said to them in the Roumish tongue, 'Arise now, and lay hold of the reins of his steed, and bring him across to the convent.' And Shurkun went on, and she before him until he crossed the bridge, and his sense was perturbed with what he saw, and he said in his soul, 'Oh! how much better were my chance, if the vuzeer Dundan were with me in this place, and his eyes could behold these fair faces.' So he turned him to the damsel, and said to her, 'Oh! rare of loveliness, now have I had of thee two honors, the honor of coming in thy company, and the other of my travelling to thy home, and the receiving thy hospitality, and I am become e'en at thy orders, and thy guidance. Now if thou would'st be so gracious to me as to journey with me to the cities of the pure faith, and go to see each lord, the lion warriors, and could'st know who I am!' Now when she heard his words, she was angered with him, and said, 'Now, by the Musseeh! thou'st been with me a man of mighty cunning, yet now I've reached what mischiefs in thy heart, and how easy it seems to thee to utter a speech that points to treacherous intent! how shall I do this, and I that know so surely as I get to that king of your's 'Oomr Bin Na'man, I shall get not away from him! for truly there is not within his city walls, nor yet in his palaces the like of me, even though he be lord of Bughdâd, and Khorassan, that hath for himself twelve palaces, in every palace a handmaid to the number of the days of the year, and palaces to the number of the year's months ! For if I got to him, there were no escape for me, as truly it is your belief I were a gift for you to give, even as it is said in your scripture, 'Whatsoever thy right hand gains is a gift,' how then dost utter these words to me ? And as to thy saying, 'And thou shalt visit the brave of the Mooslims'—Now by the Musseeh, thou sayest a saying that is not true, for truly I have seen your army when it was about to reach our land, and our cities, even within these two days. Now when ye came on I saw not your ordering as the ordering of kings, for in very deed I saw in you but a confused rabble of men ! and as to thy saying, 'Thou shalt know who I am,' why I have not done well by thee because of thy dignity, but verily I have done it but for pride sake ; and thy like should not say in this sort to my like, even though thou wert Shurkun, son of the king 'Oomr Bin Na'man, who is notorious in this age !' And he replied to her, 'Knowest thou Shurkun ?' She answered, 'Even so, and I knew of his coming with the army, and their number, ten thousand horsemen, and that also, that his father 'Oomr Bin Na'man sent with him this force to the aid of the king of Constantinople.' Then said Shurkun, 'Oh ! my mistress, I adjure thee by that thou believest in thy religion, tell me of the cause of that, that the truth appear clear to me from the falsehood, and whose will be the defeat in it ?' And she replied, 'Now by thy religion if 'twere not I feared lest news of me be blown abroad as I am indeed of the daughters of Roum, surely I would peril my very self and draw out ten thousand horsemen, and slay their leader, the Vuzeer Dundan, and vanquish their champion Shurkun, and there were no shame to me in that ; but I have read books and learned sciences in the language of the[230] Arabs. And have I not manifested to thee myself in the prowess with the signal deed thou sawest in me, and the actions, and the might in wrestling, and the pre-eminence? Now if Shurkun were present in thy place this night and it were said to him, 'Hie cross this stream,' he were not able to do it, and I long that the Musseeh would throw him into my hands in this convent that I might make him cease to be as men are, and imprison him, and put him in fetters.' "—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Forty-eighth Night,

She said, "They relate, Oh! mighty King that when the Christian damsel said these words to Shurkun, and he kept listening to them, 'Surely if Shurkun should fall into my hands, truly would I make him cease to be as men are, and lay him in ward and in fetters, after pulling him down from the saddle of his war steed.' Now when he heard this speech pride possessed Shurkun, and indignation, and all a warrior's jealousy, and he longed to declare himself to her, and to rush upon her, but her loveliness restrained him, and he burst out repeating;—

'An't be the fair commit one single fault,
Her charms bring up a thousand intercessors.'

Then went she up, and he in her track, and Shurkun looked upon the maiden's back, and saw her hips that undulated like the waves in the troubled sea, and he broke out repeating these verses;—

'An advocate wins in her face,
Who from the tablet of man's heart
Her every error can erase,
Strong in his intercession.
When I the beauteous one espied,
Mazed at the wondrous spectacle,
'The full horned moon is risen,' I cried,
'The night her orb is perfect!'

Though 'gainst her with his utmost might
Strive the Ufreet of Queen Bulqees,[231]
Herself with all surpassing sleight,
At once could overthrow him !

And they two ceased not going on until they reached an arched door, and its archway was of marble. Now the damsel opened the gate, and entered, and Shurkun with her, and they went on to a lengthy vestibule, raised in ten well knit arches, and in each arch a lamp of crystal, and it glistened like sparks of fire. And the handmaids met them at the end of the vestibule with perfumed candles, and tiaras on their heads set round with bezels which were of all sorts of gems. So she went on, and they before her, and Shurkun behind her until they reached the convent. Then found he around that convent[232] raised thrones each opposite to each, and curtains to them embroidered with gold, and the floor of the convent paved with all sorts of marble, and diced squares, and in the midst of it a tank of water that had to it four-and-twenty fountains of gold, and the water rushing out from it like silver, and he saw at the upper end a dais spread with regal silks. So the damsel said to him, 'Go up, oh! my lord to this dais,' And Shurkun went up upon it, and the damsel departed, and for some time disappeared. Then Shurkun asked of her from one of the servants, and they replied to him, 'Truly she is gone to her place of rest, and we are thy servants, even as she ordered.' So they set before him rare varieties of food and he ate till he was satisfied; then set they before him a bason of gold, and an ewer of silver, and he washed his hands, and his thoughts were with his army, for that he knew not what had come to pass to them after his going, and he remembered also how he forgot his father's charge to him: thus became he bewildered in his position, repenting of what he had done until the morning rose, and the day appeared, and he was vexed at that he had done, and he was drowned in a sea of thought, and he reppeated extemporaneously ;—

'I've not forgone my sense—yet in this matter
I'm all bewildered—what art can avail me?
Would any lighten me from ails of love,
By mine own effort my own strength should free me,
But oh! my heart is lost, and passion-troubled,
And in my stress I trust alone in Heaven!'

Now when he ceased repeating his verse, lo! there began a mighty murmur, and he looked, and behold! he was aware of twenty maidens like to moons about that damsel, and she among them like the full moon among the constellations that were guarding that maiden round; and on her were brocades befitting kings, and she had girt upon her middle a girdle woven, set with all sorts of jewels, and her waist was narrowed in, and her hips jutted that the two were as a massy hill of crystal below a shaft of silver, and her bosom like the pomegranate fruit. Now when Shurkun saw that his senses went nigh to flee from him with pleasure, and he forgot his army, and his vuzeer, and gazed on her fair head. Then saw he upon it a net work of pearls spread over with divers sorts of gems, and the handmaids at her right, and her left, lifting the skirts of her dress, and walking with graceful gait right wondrously. Now upon that Shurkun sprung up when he saw her beauty, and her loveliness, and shouted, 'Beware! beware of this girdle so fair!' and then broke out into these verses ;—

'With heavy hips, and bosom delicate,
And limber form that sways with graceful gait,
She deftly skills her passion to conceal,
But oh! in vain I'd hide the love I feel!
Her handmaids follow her with careless art,
Like stringed pearls, now clustered, now apart.'

Now the damsel took to gazing upon him for a long time, and fixed her look upon him, until she was certain of him, and recognized him: then quoth she to him, after she had come up to him, 'The place is honored, and enlightened by thee, oh! Shurkun! how passed thy night, oh! mighty hero, after we went away, and left thee?' Then said she to him, 'Verily the lie in kings is a vile thing, and a dishonor, especially in mighty kings! and thou art Shurkun, son of the king 'Oomr Bin Na'man; so try not to conceal thy secret, and thy condition, and let me not hear after that aught excepting the truth; for truly the lie makes inheritance of hatred, and of enmity, as the arrow of destiny hath pierced thee, so be thine, resignation, and content.' Now when she said that, artifice availed him naught, and he acknowledged the truth of that to her, and said, 'I am Shurkun, son of 'Oomr Bin Na'man! he that troubles the world, and loose me in this place, then whatsoever thou willest do it even now!' So she hung her head to the ground a long time; then turned to him, and said, 'Gladden thine heart and calm thine eye, for verily thou art my guest, and bread and salt is between me, and between thee;[233] thus art thou in my charge and in my surety; so be thou confident, for by the Musseeh! if the people of the entire earth would seek to do thee hurt surely should they not reach thee, save my life were spent for sake of thee, for thou art in the protection of the Musseeh, and under my protection.' And she sat her by his side, and took to jesting with him until all the dread was in him ceased, and he perceived that indeed if she had any ill intent to murder him she surely had done it during the past night. Then spoke, she to a handmaid in the Roumish tongue, and she disappeared for a while, and came to her, and with her a bowl and a tray of meat; So Shurkun delayed to eat, and said in his soul, ''Tis like she hath put something into this food.' Now she perceived what was in his mind; so she turned to him, and said, 'By the Musseeh! the matter is not this wise, and for this meat there is not aught in it such as thou imaginest, and if my mind were set on murdering thee, surely I could slay thee at this very moment.' Then turned she to the tray, and ate of every dish a mouthful. Now upon that Shurkun ate too, and the damsel was pleased, and ate with him till the two were satisfied and washed their hands; and after washing their hands she rose, and ordered a handmaid to bring sweet herbs, and the apparatus for drinking with vessels of gold, and silver, and crystal, and that the liquor should be of all varieties of opposite kinds, and species. So she brought her all that she sought, and then the damsel filled first a goblet, and drank it off before him as she did with the meat; then filled she a second and gave it to him also; and he drank. So she said to him 'Oh! Mooslim! see how thou be'st here in the sweetest of life and delight!' And she gave not over drinking with him, and making him drink, until he deviated from the path of rectitude."—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Forty-ninth Night,

She said, "They relate, Oh! mighty King, that the damsel gave not over drinking and making Shurkun drunk until he deviated from the path of rectitude with the wine, and with the intoxication of the love of her. Then said she to a handmaid, 'Oh! Murjanah bring to us some of the instruments of merriment.' And she replied, 'To hear is to obey,' and disappeared for the twinkling of an eye, and came with a lute and a Persian harp, and a Tartar pipe, and an Egyptian dulcimer. So the damsel took the lute, and set it to rights, and tightened its strings, and sang to them in a low gentle voice, more soft than the zephyr, and more sweet than waters of Paradise, and burst out repeating these verses;—

'Heaven pardon the much blood thy glances have shed
The shafts they have notched and the arrows they've sped.
When the loved scorns her lover, 'tis well to my mind—
'Tis forbid her to pity, 'tis wrong to be kind.

Happy dole to the poor eye lies sleepless for thee !
Heaven help the poor heart that thy captive may be !
Thou hast doomed me to death—thou'rt my monarch indeed,
And my life is the stake when my chief's is the need.

Then arose each one of the maidens, and her instrument with her breaking out into song in the Roumish tongue, and Shurkun was delighted ; then sang the damsel, their mistress also, and said to him, 'Oh ! Mooslim, dost understand what I say ?' He answered, 'Nay, but I am delighted even by the beauty of thy fingers.' So she laughed, and said to him, 'If I were to sing to thee in Arabic, then what would'st do ?' And quoth he, 'I should not be master of my senses !' Then took she the instrument of joy, and altered the rhyme, and broke out saying ;—

'Parting's a bitter thing to me,—
How then to bear it patiently ?
I, who'm beset by evils three,
By distance, and by cruelty,
And absence's painful smart !
The fair whose bondage I confess
Hath thralled me with her loveliness,
And bitter 'tis to part.'

Now when she ceased her verse, she looked upon Shurkun and found him lost to existence, and he was for a while lying prone among them stretched at length.[234] Then recovered he, and remembered the songs and became again merry. Then took he to the wine, and ceased not jest, and joke, until the day declined in sunset, and night dropped her wing upon them. Then rose she for her sleeping chamber and Shurkun asked after her, and they answered, 'Truly she is gone to her sleeping chamber.' And he replied, 'Under God's guidance be she, and His keeping !' Now when the morning dawned, the handmaid came, and said to him, 'Truly my mistress prays thee come to her.' So he arose with her and went on behind her. And when he drew nigh the damsel's place the maidens led him along with tabrets, and with greetings of welcome, until he reached a mighty gate, and it was of ivory studded with pearls, and jewels; and they entered with him and found a large mansion like the other, and in the upper end of it a wide raised seat spread with all sorts of silks, and all about this raised space lattices that were opened, below them were trees and streams, and in the house figures carved in shapes through which the wind came in, and it caused machines to move with their belly that it might give an idea to the beholder that they were speaking;[235] and the damsel was sitting looking for them. Now when the damsel saw him she sprang up, and took his hand, and made him sit by her side, and asked him of how he rested, and he blessed her, and the two sat talking. Then said she to him, 'Knowest thou aught that applies to the case of lovers, and they captivated with love?' And he replied, 'Even so; I know something in verse.' And she said, 'Let me hear it;' So he began repeating;—

'Sweet dole be thine, and pleasant cheer,
Izzuh, no ill frequent thee,
That mak'st free with my name, and fame;
Will it alone content thee!
By Heaven, if I would near her side
Away far off she flies me;
The greater is the love I show,
The less she seems to prize me,
My doting upon Izzuh dates
What time that she bereft me
Of joys were erst between us two;
What time my Izzuh left me.
As one that hopes to find a shade
I 'neath the cloud was seated,
But scarce the noontide sleep essayed,
Ere lo! the shadow fleeted!'

Now when she heard that from him, she said, 'Kutheer was notorious for eloquence, a cautious poet, and yet he was superlative in the description of Izzuk,’ And she said ;—

‘ The umpire would for her decide,
Should Izzuh dare the sun’s bright pride
In beauty to outstrip her.
The girls who’d ill of Izzuh speak
To me,—Heaven make those maidens’ cheek
The soling of her slipper !’

Then said she, ‘ And ’twas said that the girl was of exceeding beauty, and great loveliness.’ Quoth she, ‘ Oh ! son of the king, if thou knowest aught of the words of Jumeel and Bootheenuh, repeat to us of them.’ And he replied, ‘ Yes, I know each one of them,’ and he began repeating from the verse of Jumeel ;—

236 ‘ ‘ Fight i’ the holy war, Jumeel !’ they say—
What war save for the fair should I essay
For each tradition speaks with them delight,
And each man slain dies martyred in that fight.
‘ Love works my death, Bootheenuh,’ when I cried,
‘ Still shalt be so and more,’ the fair replied,
‘ Give back some scantling of my wit,’ I prayed,
‘ For worldly wants’—‘ Far be’t from thee !’ she said.
Thou seek’st my death, naught else thine intents be,
And my sole object lies in seeking thee !’

Now when she heard that she said to him, ‘ Thou’st said well, Oh ! son of the king, and well said Jumeel too ! what meant Bootheenuh to do with Jumeel when he said, ‘ Thou seek’st my death naught else thine intents be ?’ Then said to her Shurkun, ‘ Oh ! my mistress, she then designed with him what thou dost design with me, and even that will not satisfy thee.’ Now she laughed when Shurkun said these words to her, and the two ceased not drinking until day declined, and night came on in clouds of darkness. Then arose the damsel, and went to her sleeping chamber and slept, and Shurkun slept in his place until the morning dawned. So when he woke, the maidens came to meet him with tabrets, and with instruments until he went forth from that mansion and entered one other than it, and that was larger than the former house, and in it were likenesses of various things, and figures of birds, and wild animals such as there is no describing: and Shurkun marvelled at what he saw in the construction of that place, and broke out extemporaneously saying;—

'He from her neck, my rival bold,
Plucked pearls alternate set with gold,
Fruits of the collar's twisted fold.
Water o'er silver ingot shed
Her eyeballs are, and roses spread
O'er face of chrysolite their red.
The violet's hue will best supply,
The liquid azure of her eye,
Mixed with the unguent's mineral dye.[237]

Now when the damsel saw Shurkun she stood up to him, and took him by his hand, and made him sit by her side, and said to him, 'Can'st do aught, oh! son of the king 'Oomr Bin Na'man, at the game of chess?' He answered, 'Even so, but be not with me as said the poet;—

'Love's ecstacy, I said, now binds me fast,
And naught will quench my thirst
But drinking of love's ichor from her lips.
I sate to chess with her I loved;—we played
With white 'gainst black, but naught the game amused me,
For 'twas as if king stood where castle should do,
And strove to make a move but through the Queen's
And if I sought the intent of her looks,
Oh! men, those blandished glances straight repelled me.'

Then set she the chess board before him, and she played with him, but Shurkun kept every while he meant to look at her move looking at her face, and putting the horseman in place of the elephant,[238] and putting the elephant in place of the horseman. So she laughed, and said to him, 'If thy play is to be after this fashion then know'st thou naught.' And he replied, ‘ This is the first trial, judge not by it.’ Now when she beat him, he restored the pieces, and set them in order, and played with her : so she beat him a second time, and a third, and a fourth and a fifth. Then turned she to him, and said, ‘ Thou'rt a beaten man in every thing, my master.’ But he replied, ‘ Oh ! my mistress, to one that plays like thee, how should there not be victory ?’ And she gave orders to bring the meat, and they both ate, and washed their hands, and they set the wine before them, and they both drank. So after that she took the dulcimer, and she broke out repeating these verses ;—

‘ 'Twixt closely tied,
And open wide,
No medium fortune knoweth ;
Now fresh and fair
Now dry, and bare,
'Tis thus her likeness showeth.
Then pledge the wine,
And make her thine,
When thou dost smiling find her !
That she ne'er may,
Face full away,
And leave thee quite behind her.’

Then truly gave they not over this wise until the night came in, and that day was even pleasanter than the former day. Now when the night came on the damsel bounded her to her sleeping chamber ; and there remained with him none save the handmaids, and he laid himself upon the ground,[239] and slept until the dawn. Then the maidens came to meet him according to their wont with tabrets and instruments of joy ; and when he saw them, he roused him hastily, and sat up, and they took him, and went with him until they came to the damsel. So when she perceived him, she sprang up, and took him by his hand, and made him sit by her side, and asked how his rest had been and he offered prayer in answer for length of life for her. Then took she the lute, and broke out extemporaneously saying ;—

' Never hanker for absence,—it bitters the taste
Of all joys that life gives to the heart,
E'en the sun at the time of his setting grows pale
For mere grief that he too must depart.

So meanwhile they were after this fashion, lo ! they were aware of a confused shouting, and of men closely jammed together, and of knights, in their hands drawn swords that glittered, and they saying in the Roumish tongue, ' Thou'st fallen among us, oh ! Shurkun ! so make thou sure of death !' Now when Shurkun heard these words, he said in his soul, ' Wullahy ! this damsel hath played me the trick, and hath made me linger till the men came, and even they, the chivalry with whom she was trying to awe me ; but yet 'tis I have thrust my soul into this death !' Then turned he to the damsel to reproach her, and lo ! he found her face all altered with growing pallor. So she rose stately on her feet, and said to them, ' Who be you ?' Then answered the knight, the leader of them, ' Oh ! thou, the gracious queen, and priceless union-pearl ! knowest thou who is that's by thee ?' And she replied, ' I know him not ; who may this be ? Then quoth he ' This is the waster of towns and lord of horsemen ! this is Shurkun, son of the king 'Oomr Bin Na'man ! this is he that conquereth the forts and mastereth every hold of defence ! Now tidings of him reached the king Hurdoob, thy father, through the ancient dame Zât ood Dowahee, and thy father our king made sure of that by report from the ancient dame, and now hast thou holpen the army of Roum by taking of this ill-omened lion.' Now when she heard the words of the knight, she looked upon him, and said to him, ' What is thy name ?' He replied, ' My name is Mâsoorut son of thy slave Moosoorut, son of Kâshudah a knight among the chivalry.' Then said she, ' And how get'st thou in to me without my order ?' And he answered, ' Oh ! lady mine, verily when I arrived at the gate there was none forbade me, neither chamberlain, nor door-keepers, but all the porters and those that open the gates let us in as the custom still is with them: surely when any other than us comes they would leave him standing at the gate until they asked orders about him as to his entrance: and this was not a time for long talking when the king is looking for our return to him with this prince, even he here the pride of the army of Islam, that he may slay him and then drive back his army to the place from which they came without trouble being ours in engaging them.' Now when the damsel heard this speech of him, quoth she to him, ‘Truly these words be other than is right. But the lady Zât ood Dowahee hath lied for surely she hath talked mere idle words, and doth not know the whole truth as to him, and I, by the Musseeh! know that he who is by me is not Shurkun, nor is he a captive, but he is a man that came to us, and stood before us and sought hospitality, so we treated him hospitably. Now if we were sure that he were Shurkun in very deed in his very person, and it were proved to us that it is he beyond a doubt, then were't not suiting with my humanity that I should give you power over one that hath entered under my protection. So make me not be treacherous to my guest and bring me not into disrepute among mankind, but do you return to the king, my father, and kiss the earth before him, and bring him tidings of the matter contrariwise to that the lady said, even Zât ood Dowahee.' Then replied Mâsoorut the knight, ‘Oh! Ubreezuh, I am not able to go back to the king save with his debtor Shurkun.' But she answered him, and she had become very wroth, ‘Shame on thee! give him a just answer, and there is no blame for thee.' So said Mâsoorut to her, ‘I will not go back save with him.' Now her color altered, and she said to him, ‘Be not prodigal of talk, and of vain babble, for verily this man did not come in to us, but as ensured of his life: truly he would bear up alone against an hundred horsemen, and if I were to say to him, ‘Thou art Shurkun, son of the king 'Oomr Bin Na'man he would say, 'Yea.' But I will not let you set yourselves on him, for if you should beset him there would not one of you return without he slew ye all that be in this place. And here is he by me, and here am I will bring him before you, and his sword and his leather buckler with him!' Then answered her Mâsoorut the knight, 'I, while I could get safe from thy wrath am not safe from the wrath of thy father, and surely when I find him I shall sign to the knights, and they will take him captive, and we will go to the king with him in sorry sort.' Now when she heard this speech from him she said to him, 'This were not the way, for surely 'tis a mode of folly. Sure this is but one man, but ye an hundred knights! if now you want to meet him in fight, then rush upon him one by one to show the king who among ye is the valiant.' "—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

Now when it was the Fiftieth Night,

She said, "They relate, Oh! mighty King, that the Queen Ubreezuh said to the knight, 'This is but one man, and ye an hundred; now if ye want to meet him in fight then show yourselves to him one by one to show the king who he is among ye that is the valiant.' Then said Mâsoorut the knight, 'By the Musseeh and thou hast said the truth, but let no one go forth to him first except I.' And the damsel answered, 'Have patience till I go to him, and inform him of the proposal and see what answer he has by him: so if he agrees, then 'tis well, and if he refuses, still will there be no way for ye to get to him, as even I, and whosoever is in the convent, and the handmaids are his sacrifice.' Then went she to Shurkun and told him the tidings; so he smiled and knew that she had not told one of the king's lords, but that news of him had blazed abroad until it reached the king himself without her intent. So he betook him again to reproach himself, and said, 'How cast I my life away in the land of Roum!'[240] Now when he heard the words of the damsel he said to her, 'Truly their onset on me one by one will serve to shield them; why not attack me ten by ten?' So the damsel said to him, 'This struggle is overhard; one is a match for one.' Now when he heard these words he stood determinedly on his feet, and walked on till he met them, and with him he had a sword, a weapon of strife. So upon that the knight stood stoutly up to him, and bore down on him: but Shurkun advanced to meet him as he were a lion, and smote him with the sword on the sinews of the neck, and the sword shone glittering from his back, and from his bowels. Now when the damsel beheld that, the might of Shurkun seemed mighty to her, and she was convinced that when she threw him in wrestling she threw him not by her strength, but by her beauty and her loveliness: then went the damsel before the chivalry, and said to them, 'Take vengeance for your comrade.' So then came forth to him the brother of the slain, and he was a giant, a fierce warrior, and he bore down upon Shurkun; but Shurkun let him not wait ere he smote him with the sword on the nerves of his neck, and the sword came forth glittering from his entrails. So upon that the damsel called aloud, 'Oh! ye servants of the Musseeh! take vengeance for your comrade.' And they ceased not attacking him one by one, and Shurkun playing with his sword upon them until fifty knights had come forward to him, and the damsel looking at them. But the Almighty had infused panic in the hearts of those of them were left, and they delayed in their onset; then ventured they not on the attack upon him but bore down on him with the body of them, and he assailed them with heart more stout than stone until he had bruised them like corn i'the thrashing, and expelled their very senses and their souls from them. Then shouted the damsel to her handmaids, and said to them, 'Who is left in the convent?' And they replied to her, 'There is none left save the gate keepers.'

Then the damsel met him, and took him to her bosom, and Shurkun went up with her to the palace after his getting quit of the battle. Now so 'twas there remained yet some few of them hidden from him in corners of the convent. So when the damsel saw that remnant, she arose from by Shurkun, and then came back to him, and on her a mail coat narrowed[241] i'the meshes, and in her hand a faulchion of hind, and she said, 'Now by the Musseeh! I will not spare my life for my guest, and will not leave him e'en though for cause of that there were desolation in the land of Roum!' So she took reckoning of the knights and found that he had slain eighty of them, and there were fled twenty. Now when she saw what work he had made with the troop, she said to him, 'Thy like may boast thee over the horsemen! God bless thee, oh! Shurkun!' And he rose after that to wipe his sword from the blood of slaughter, and broke forth extemporaneously in these verses;—

'How oft in fierce battle I've cleft the array,
And left the mailed warrior to wild beasts a prey!
All mankind from my fury to hide them have sought
On the day of wild strife when dismounted I fought;
I've left in the onset their lions o'erthrown
On the bare scorching sand that these bleak regions own.'

Now when he ceased his verse, the damsel turned her to him smilingly, and kissed his hand, and took off the mail coat that she had on her, and he said to her, 'Oh! lady mine wherefore didst thou put on that coat of mail, and bare thy brand?' She answered, 'As a guard to thee 'gainst these caitiffs.' Then the damsel summoned the gate keepers, and said to them, 'How let ye the king's knights enter my abode without the leave of me?' And they replied to her, 'Oh! thou, the queen, the custom doth not run that we have any need to ask for leave of thee for the king's messengers, especially the chief knight.' Then quoth she to them, 'I think of ye that ye wished not save my disgrace, and the murder of my guest.'

And she ordered Shurkun to smite their necks, and told the remainder of her servants that they deserved even more than that. Then turned she to Shurkun and said to him, 'Now will I explain to thee what was concealed for even now will I inform thee of my history. Know that I am a daughter of the king of Roum, Hurdoob, and my name is Ubreezuh and the ancient dame whose name is Zät ood Dowahee is my grandam, mother of my sire, and 'tis even she who told my father of thee, and there is no help but she compass a sleight for my death, more specially as thou hast slain my father's chivalry, and it is blazoned that I have separated myself and am polluted with the Mooslims. Now the proper plan is thatI should abandon the dwelling here while Zät ood Dowahee keeps after me; but now I require of thee, like fair deed as I have done to thee, so should'st thou do for me; for truly enmity hath now fallen out between me and my sire on thy account; so do not neglect aught of the words I speak since all this hath fallen out by reason of thee.' Now when Shurkun heard these words his sense soared with gladness, and his breast expanded, and swelled joyously, and he said, 'Wullahy! there's none shall do thee hurt while life holds in my bosom; but yet hast thou patience to endure separation from thy parent, and thy people?' And she answered, 'Even so:' then Shurkun swore to her, and the two plighted their troth upon that. And she said, 'Now make thy heart stout, for there remains yet another condition for thee.' And he replied, 'And which is it?' So she said to him, 'That thou should'st return with thine army to thine own countries:' And quoth he, 'Oh! lady mine, truly my father 'Oomr Bin Na'man sent me to slay thy sire by reason of the wealth he took away, and amid the sum of it three mighty jewels, great givers of good fortune.' So she answered, 'Compose thy heart and calm thine eye, for now will I relate thee the story of it, and the reason of our conflict with the king of Constantinople; and this is it, that we have a festival that is called 'The Feast of the Convent,'[242] every year in which kings are wont to meet from all quarters, and daughters of the great, and merchants and their wives, and they are wont to bide at it seven days and I among them. Now when strife fell out between us, my father forbade my being present at that festival for seven years. So it chanced on a certain year that the daughters of the great of all sorts came from their abodes to the convent for that festival according to wont, and among the sum of those that came to it a daughter of the king of Constantinople, and she a lovely girl, that was called Sufeeh. Now they abode at the fair seven days, and on the seventh day the people departed: Then said Sufeeh, 'I will not return to Constantinople save by sea:' So they equipped a vessel for her, and she went down into it, she and her private followers. Now when they loosed the sails, and set out, meanwhile they were voyaging, lo! a wind came on contrary to them, and drove the vessel out of her course. Now there was there by destiny and decree, a Nazarene vessel from the island of the infidels, and in it, five hundred Franks[243] in arms, and 'twas a long time they had been at sea. Now when the sail of the vessel in which was Sufeeh, and the girls that were with her, loomed in their sight, they made for her with all speed, and 'twas not an hour ere they reached that vessel and laid the grappling irons aboard her, and took her in tow, and hoisted their sails, and made for their island. So they were but a little way distant when the wind turned against them, and when the wind turned contrary to them, it drove them to wreck, and rent their sails, and hurried them violently down upon us. Then went we forth to them for we saw a spoil was ready set for us; so we took them, and slew them, and we found the money and the rarities and forty maidens, and among them Sufeeh, daughter of the king. So we took them and set the maidens before my father, and we knew not that among them was a daughter of the king Fureedoon king of Constantinople. Now my father selected from them ten maidens, and among them the daughter of the king, and parted the remainder among his dependants. And he put aside five maidens, among them the daughter of the king, and sent them to thy father 'Oomr Bin Na'man, with some clothes, and dresses of woollen and silk stuffs of Roum, and thy father accepted it: And he selected among the five damsels Sufeeh, daughter of the king Fureedoon. Now when it was the beginning of this year, her father wrote a writing to my sire in words of which there is no making mention, and he anathematized him, and rebuked him, and said to him, 'You have gotten from us a ship within these few years, and it was in the hands of pirates belonging to a party of Frankish thieves, and in it was my daughter Sufeeh, and with her other maidens. And ye informed me not, and ye sent no messenger to tell me tidings of that, and I could not proclaim the news in fear lest it should be a reproach upon me among kings by reason of the disgrace of my daughter. So I concealed my case until this year: then wrote I to certain of the Frankish thieves, and asked them for tidings of my daughter as to what king among their islands she might be. So they replied, 'Wullahy! we took not her from out thy countries, but we did hear of her that the king Hurdoob took her out of the hands of certain of the pirates;' and they told him the story. Then said he in the writing which he wrote to my father, 'If your wish be not to war with me, nor your object my disgrace, and the dishonor of my daughter, then the instant my letters arrive with you, send me my daughter from among you; but if ye slight my letter and disregard my case, then there is no help but I make you full return for your vile deeds and evil practices.' Now when these writings reached my father, and he read them and understood what was in them that matter vexed him and he repented for that he knew not that Sufeeh, a daughter of the king Fureedoon, was among those damsels that he might have restored her to her father. So he was bewildered in his position and there was not left him power after this so long a time to send to the king 'Oomr Bin Na'man, to get her back from him, especially as we had heard some long time afore, that he had gotten from his handmaid, which was called Sufeeh, daughter of the king Fureedoon, certain children. Now when we were well assured of that, we knew that this letter was no other than a very great calamity; for my father had no device, save he should write an answer to the king Fufreedoon to make excuse to him and to swear to him by oaths that he knew not his daughter was among the bevy of damsels which were in that vessel. Then that he should declare to him that he had sent her to the king 'Oomr Bin Na'man, and that he had gotten children by her. Now when my father's mission reached Fureedoon, king of Constantinople, he rose up and sat down, and wailed for his child bitterly, and foamed at the mouth, and said, 'How should he take captive my daughter, and she become even as the slave girls, and bandy her from hand to hand, and then make her over to the kings and they wed her without a marriage tie?' Then said he, 'Now by the Musseeh! oh! true men all, I will not stay at rest from this time, till I take vengeance and do away disgrace! And truly will I do a deed that the chroniclers shall tell of after me!' So he ceased not biding his time till he had arranged a device and planned mighty artifices, and sent a messenger to thy father 'Oomr Bin Na'man, and mentioned to him what thou hast heard in these sayings, so that thy father equipped the army which is with thee on her account, and made thee travel to him in such sort that he may get hold of thee, and of whosoever is with thee in thy army. But for the three jewels of which he told thy father in asking aid of him, there was not truth in that. For surely they were with Sufeeh his daughter, and my father took them from her when he got possession of her, both her and the maidens which were with her, and he gave them to me, and even they are now by me. So do thou go off to thine army, and turn them back before they be entangled and penetrate far into the countries of the Franks, and of Roum; for surely when ye penetrate into their countries, they will close in upon the ways, so that ye will not find means of retreat from their hands even until the day of retribution, and of retaliation. Now I know that the troops are stationed in their places, for indeed I issued a mandate to them to stand fast three days with intent that they should miss you during that period, and they know not what 'tis they should do.' Now when Shurkun heard these words he was absent awhile, and he was engaged in thought: then kissed he the hand of the queen Ubreezuh, and said, 'Thanks to God, who hath blessed me in thee, and make thee the cause of my preservation, and the salvation of whosoever is with me, but yet 'tis hard to me the parting with thee, and I know not what may come to pass to thee after I am gone.' So she replied to him, 'Do thou go off now to thine army, and turn them back, and if the envoys be with them, then keep them fast until the knowledge where you are be clear to you, and ye be near your own cities; then three days after will I be with you, and you will not enter Bughdâd, save we be all together.' Then truly when he purposed departure, she said to him, 'Now the compact which is between me, and between thee, thou must not forget it.' And she sprang up to him for the purpose of bidding farewell, and embracing, and quenching the fire of affection, and she bid him farewell, and she embraced him and wept with exceeding weping, and broke out extemporaneously saying ;—

'I bade farewell—my right hand wiped
The tears away,
And locked round her in close embrace
My left hand lay.
'Fear'st not' she said, 'The shame of this ?'
I answered. 'Nay,'
Lovers perforce are shamed upon
Their parting day.'

Then Shurkun parted from her, and went down from the convent, and brought his steed before him ; so he mounted and went forth seeking the bridge, and he reached it, and crossed over upon it, and entered in among those trees. Now when he got free of those trees and bounded him through the mead, lo! he was aware of three horsemen. And he took prudent care of himself against them, and bared his sword, and came down on them. Now when they approached him, and either of them looked upon the other, they recognized him, and he looked at them, and lo! the one of them was the vuzeer Dundan, and with him two lords. So when they saw him, and knew him they advanced on foot to him,[244] and saluted him, and the vuzeer asked him of the reason of his absence. So he told them of the whole of that had passed with the queen Ubreezuh from first to last, and the vuzeer thanked God for it. Then quoth Shurkun, 'Set forth with me from these countries lest the envoys that have come with us have travelled on to inform their king of our approaching: then is it probable they will come quickly on us and seize us.' So Shurkun shouted to his party to saddle and set off and they set off all of them, and gave not over journeying, persevering in the progress until they reached the border of the valley. Now the envoys had set their faces to go to their king, and had told him of Shurkun's approach; so he equipped an army to lay hold of him, and whosoever was with him. This was what was in the matter of the envoys, and their king, but for what was in the matter of Shurkun and the vuzeer Dundan, and the two chiefs, surely the four of them had made good their way to their army, and shouted, 'Saddle! Saddle!' So they set off on the instant, and fared on the first day, and the second day, and the third day, and they stinted not wending on for five days, and then lighted at a valley abundant in trees, and sought to rest them in it. And after that they set forth, and stayed not going for five and twenty days, until they got to the frontiers of their countries. Now when they arrived thither they thought their souls were safe, and they lighted to take rest; and the people of those countries came out with hospitable offerings, and provender for the cattle, and invitation to rest. So they abode two days, and set off making each for their own houses; but Shurkun kept back after them an hundred horsemen, and put the vuzeer Dundan in command, and he went on, and the army with him. Now when 'twas one day after their departing Shurkun called to horse for the journey and he mounted, and the hundred horsemen mounted, and fared on many leagues until they arrived at a place narrowed in between two mountains, and lo! before them a dust, and a dark cloud of sand. So they checked their steeds from the progress many an hour until the dust opened, and there appeared beneath it an hundred horsemen, lions, grim-visaged, and cased in plate, and mail! Now when they got near Shurkun and those were with him, they shouted to them and said, 'Now by Johanna, and Miriam, we have attained what we aimed at, for we have followed you, persevering on the journey night and day, until we overtook you at this place; so come down from your horses, and give us your arms and trust yourselves to us, that we may give you your lives.' Now when Shurkun heard this, his eyes stood in the crown of his head glaring open, and his cheeks grew red, and he said, 'Wherefore, oh! Nazarene dogs, have ye ventured, and have ye come to our countries, and have you wended to our land! and is not this enough for ye that ye endanger your souls, and address such speech as this to us? Think ye that ye will 'scape from our hands, and will return to your cities? Then shouted he to the hundred horsemen, that were with him, and said to them, 'On with ye! and as for these dogs, surely they are just of your number!' And he bared his sword, and bore down on them, and the hundred horsemen bore down with him. Now the Franks stood to meet them with hearts stouter than rocks, and men clashed against men and the valiant fell upon the valiant, and the slayer inflicted wounds, and the fight waxed hot, and the terrors of battle were mighty, and prate or parley was vain, and they stinted not in onset, nor in fight hand to hand, nor in smiting with the weapons of war, until the day turned back, and the night came on with clouds of darkness. Then parted they either from the others, and Shurkun got together his comrades, and there was not found one stricken among them save four souls that had gotten wounds. Then said he to them Shurkun 'Wullahy! my life long have I waded in the sea of clamourous onsets, and of manslaying, but never have I met any enduring the attack with swords, and clashing of men, like to these valiant ones!' Then said they to him 'Know oh! king, that there is among them a Frankish horseman, and he is leader over them, he indeed hath valour and skill to make spear thrusts that would pass through his opponents; Wullahy! he swept us away great and small, and every one that came before him, he passed him by, and slew him not; for Wullahy! had he intended our slaughter, he might have slain us, even all of us.' Now Shurkun was astounded when he saw what he had done, and heard this report of him, and he said, 'At early dawn to-morrow will we draw up, and rush upon him, and here be we an hundred, and they an hundred and I will seek aid against them from the Creator of the Heavens.' So they rested that night in that intent; but for the Franks surely they got together to their leader and said to him, 'Truly we did not get the better to-day over these Arabs.' And he replied to them, 'At early dawn to-morrow will we draw up, and we'll attack them one by one:' So they rested in that intent, and both separate sides kept guard until the Almighty granted light in the dawn of day. Then mounted the king Shurkun, and his hundred horsemen mounted with him, and went to the battle-field all of them; then found they the Franks had drawn up for battle; Then said Shurkun to his comrades, 'Truly our foes had purposed what they intend; so away with ye and let the assault be on them.' Then called there a crier among the Franks, 'Let not our battle be this day save in succession, so as a champion of yours shall attack a champion of ours.' Now upon that dashed out a horsemen from among the comrades of Shurkun, and he passed in between the two ranks and said, 'Where's he will make the assault?[245] where is he will prepare for fight? will not there one assault me to-day, cowards, nor put me down?' And he had not finished his speech, ere there assailed him a horseman of the Franks,[246] enveloped in his armour, and his surcoat of gold stuff and he was mounted on a white steed, and that Frank had no budding hair upon his countenance. So he urged on his steed until he stood in the midst of the battle field, and the Arab set to with him at blows and thrusts, and it was not but a little while, ere the Frank thrust him with the lance, and toppled him from his steed, and took him prisoner, and led him off subdued. Now his party rejoiced in him, and forbade his going forth to the field of fight, and they sent forth another, than he. Then came there forth to him another of the Mooslims, and even he was brother to the captive, and stood with him in the field, and the two bore down either against the other some little while. Then rushed the Frank upon the Mooslim, and shook him in his seat, and thrust him with the butt of the lance, and toppled him from his steed, and took him prisoner. So the Mooslim ceased not going out one by one, nor the Franks taking them captive until the day turned to go, and the night came on with clouds of darkness, and they had taken prisoner of the Mooslims twenty horse-men. Now when Shurkun beheld that, he esteemed it a serious matter and gathered together his comrades, and said to them, 'What is this thing that hath befallen us? I will go forth at dáwn to-morrow to the battle field, and try an onset with he that leads them, and see what is the reason of his entering our countries, and I will caution him from doing battle with us: then if he refuses, will we slay him, and if he is reasonable, will we treat him well.' So they abode in this way until the Almighty caused the morn to dawn. Then mounted the two bands, and either side drew out in order; and Shurkun meant to go forth to the field, and behold! the Franks had come down on foot more than one-half of them before a horse-man, one of them, and they went on before him until they reached the midst of the battle field. Now Shurkun took note of that horseman, and lo! the horseman was their leader, clad in a blue surcoat of satin, and his face as 'twere the moon were there when it rises, and upon him a mail shirt narrow in the links, and on his hand a sword worked in hind; and he was mounted on a sorrel steed, on his face a white spot like a dirhem, and that Frank had no budding hair upon his countenance. Now he pressed his steed with his heel, and went on to the middle of the field, and signed to the Mooslims, and he kept saying in the Arabic tongue, well spoken, 'Ho! Shurkun! Ho! son of 'Oomr Bin Na'man! Ho! thou that lordest over the fortresses, and wastest the cities! away with thee for the assault, and the fight, and attack one hath halved the battle field with thee! For thou art chief of thy party, and I am chief of my party; so whosoever of us overcomes his fellow, let his fellows' party stay beneath his sway.' Now he had not done his speech, ere Shurkun attacked him, and his heart was full of fury, and he urged his steed until he neared the Frank on the field, and closed on him like the raging lion. And the Frank encountered him in the field with wariness and steadfastness, and met him with a meeting as warriors use. So the two took to thrusts and blows and stinted not of onset, nor retreat, nor rally, nor retiring, as 'twere two mountains clashed, or two oceans dashing, together; and they ceased not the fight until the day turned to set, and the night came on with clouds of darkness. Then each of them parted from his fellow, and returned to his party. Now when Shurkun foregathered with his comrades, he said to them, 'I have not seen like to this horseman ever! truly I see an excellent trick in him I have not seen in any except him; and this is it that though a deadly weapon shows about his foes, he reverses his own lance, and smites him with its butt end! But truly I know not what will be the issue 'twixt him and me; and 'tis my wish that there were his like in our army, and the like of his comrades.' So Shurkun went to rest. Now when the morning dawned, the Frank came forth to him, and came down into the midst of the field, and Shurkun met him. So the two took to the fight and were prodigal of attack, and of prowess ; and men's necks were thrust forth to see them, and they stinted not in onset, and in strife, and thrusting with the lance until the day turned back, and the night came on in clouds of darkness. Then parted the twain, and returned to their troop, and each of them was relating to his comrades what befel him with his fellow. Then said the Frank to his comrades, 'To-morrow will be the decision of the strife;' And they rested that night till the dawn. So the twain mounted, and each bore down on the other, and stinted not the onset till half the day was past: then after that the Frank contrived an artifice, and he urged his steed with the heel; then checked him with the rein, so that he stumbled with him and fell with him. Then Shurkun threw himself on him, and meant to smite him with the sword in dread lest the strife should be prolonged, and the Frank shouted to him, and said, 'Oh! Shurkun, the knights use not after this fashion, for this is the deed of the vanquished by women.' Now when Shurkun heard the words of that horseman he turned his eye upon him, and fixed his gaze on him: then found he him the Queen Ubreezuh with whom that had befallen him which befel him in the convent. So when he recognized her he cast the sword from his hand, and kissed the earth before her, and said to her, 'Whatever was it carried thee to deeds like these?' And she replied to him, 'I desired to make acquaintance with thy prowess in the field, and look upon thy constancy in fight, and in the jousting, and these that be with me are my handmaids, even all of them, and all be girls, virgins, and they have vanquished thy knights in the throng of the battle field, and if 'twere not that my steed stumbled with me, thou would'st have seen my might, and very fierce valor.' So Shurkun smiled at her saying, and answered her, 'Thanks be to God for preservation, and for my meeting with thee, oh ! queen of the Roumish !' Then shouted the Queen Ubreezuh to her damsels, and gave them order to alight on foot after they had released the twenty captives whom they had taken from the troop of Shurkun. Then did the damsels like as she ordered, and then kissed they the earth before Shurkun and Ubreezuh : so said he to them, ' Your like do men keep close about kings for the day of need.' Then signed he to his comrades to salute them, and they alighted on foot all of them, and kissed the earth before the Queen Ubreezuh, for they had learned the story. Then mounted the two hundred riders on horses, and fared on night and day for six days, and after that they arrived at the lands of Shurkun ; and he bade the Queen Ubreezuh, and her handmaids leave off the Frankish raiment that was upon them.' "—And Shuhurzad perceived the morning dawn, and ceased speaking the words permitted her.

END OF VOL. I.

Of the Coinage under the first Khuleefs.

Makrizi[1] mentions Omar's coinage A. H. 18. A. D. 638 on the Persian model, and Abdallah Benzobeirs (who opposed the succession of Yezid and assumed at Medina and Mecca the title of khuleef) the first of round dirhems circ. A. H. 61 (680).

Almahin, Locuti, Ibn Kataiba and others say the earliest Mussulman coinage was A. H. 76 (695) through the agency of Al Hejaj. The latter more probable because Makriza says that Abd al Malek's[2] coins were impressed with human figures, which they were not, whatever the prior coins may have been (?) (Makrizi may allude to a class of *equivocal* (?) copper coins with Mussulman inscriptions and Christian emblems.) Abd al Malek's coinage may be considered the most ancient till others of greater antiquity are discovered.

Al Hejaj has the merit of originating this improvement, but the earliest Cuffic coin has Damascus on it, A. H. 79, whence we must conclude that he, by his influence at court, established there the first Mint.

In 75 he was appointed Governor of Irah, where he built Wasit, so celebrated for its coinage in 83. The dies seem all to have been engraved by the same hand (a Jew named Lomair) whence the dirhems have been called Lomairite. The gold coin is inferior, though of the same mint.

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[1] Tukee ood Deen Uhmud of Mukreez, born A. H. 769, died, A. H. 840, author of various historical works on Ægypt and her Mooslim Governors.

[2] A friend of mine who is deeply studied in Oriental numismatology has pointed out this. As Abd al Malek became khuleef A. H. 65, and the first *Mussulman* coinage occurred A. H. 76, there is every reason to believe that he, up to that year, continued the practice of his predecessors, and coined Sassanian coins with *a human bust* on one side, and the fire altar with two *human figures* on the other, merely adding the '*Bismillah*' in Arabic.

The cause of the coinage seems to have been the conduct of the Roman Emperor, who, irritated with the Mussulman formulary sentence which always prefaced the khuleef's letters, threatened to retaliate by introducing offensive words on his coinage. The pious Mussulmans were offended with Hejaj's coinage because the name of God became defiled by their fingers.

The latter Mahomedan authors seem to have known very little of the early coinage, as they mis-quote the inscriptions, and insist much on the baseness of the coin, which, however, is, in reality, much better than their own.

The medium value of the deenar appears to have been about 10s. 8d. of the dirhem a little under six pence.

The above short note is abridged from the introduction to Macodin's Numismata Orientalia with a view simply of giving a brief account of the coins mentioned in these tales. They have been long replaced by a more modern currency.

Notes.

[1] 'In the Name of God.'—This formula is constantly used by Mooslims in entering upon any undertaking, and is the ordinary opening of every book on any subject whatsoever. Their devotional feeling induces them to inscribe the word *Hoo* (He) at the top of every written page. The above invocation Sale (Prel. Disc.) believes their Prophet to have borrowed from the Persian Magi. Both Jews, and Eastern Christians, used before Muhummud a similar invocation on like occasions.

[2] 'Descended of Sussan in the Islands of India, and China.'—The Sussanian dynasty, founded by Ardusheer, or Artaxerxes, A. D. 229, was the fourth dynasty of the Persian Empire, and continued in an uninterrupted series of thirty one kings, to the era of Muhummud. Mons. De Schlegel has upon this expression 'descended of Sussan,' founded in part his hypothesis of the composition of the Thousand Nights and One Night before the introduction of Islam and of their un-Arabic origin. He has read the phrase 'A King of the Kings of Sussan.' As the Arab conqueror intermarried with the females of the Sussanians, when converted, the descent might be lineal, and the descendant not less a Mooslim. The seat of the kingdom of the kings 'in the Islands of India and China,' is of course a fanciful location.

[3] 'Samarcand, of the barbarians.'—This term *Ul Ujim*, is used by the Arabs like the *Mlecha* of the Hindoos and the *Barbacos* of the Greeks, to express any nation save their own. It is ordinarily, however, applied to designate the Persians.

[4] 'Smote both, so that he slew them.'—The Mussulman law, which is singularly chary in admitting testimony to female incontinence, allows even one unconnected with the erring party to execute summary justice, when the proof is present, and unequivocal.

[5] 'A latticed window high above the garden.'—The windows in the Mussulman dwellings throughout the east, are small, high from the

ground; and in Egypt and Arabia provided with turned wooden lattice work—' which is so close that it admits much of the light and sun, and screens the inmates of the house from the view of persons without, while at the same time it admits the air.' (Lane's Egypt.) I have seen such lattice work in Hindoostan neatly done in earthenware, or cut in hard red stone, or even white marble in old houses. The tank and fountain is the invariable accompaniment to the garden of a wealthy Mooslim.

[6] 'The call to afternoon prayer.'—This is the fifth of the daily prayers of the Mussulmans, and it occurs between noon and nightfall. The first, is a little after sunset, the second after dark, the third at sunrise, the fourth about noon.

[7] 'And lo! a Jin.'—The Mussulmans believe in the existence of creatures neither angels nor devils, nor of human kind, but created of fire, possessed like the angels of supernatural power, yet mortal in their nature, and subject to human wants and passions. These are the Jins or Ufreets, of whom I shall take occasion to make more mention in other places.

[8] 'And sent for the kazee, and the witnesses.'—The kazee, judge in civil and criminal matters and referee in points of religion, is an officer much respected by Mussulmans, though inferior as doctrinary authority to the mooftee. His attendance was desired by the merchant, for the legal attestation of his will, as was that of the witnesses, to give their testimony of his having pronounced the Profession of Faith, and having died a true Mooslim.

[9] 'There is no Power.'—This pious ejaculation, is constantly used by Mussulmans on all occasions, even on those not very apposite to the solemnity of the sentence. It is supposed to partake of the nature of an invocation as well as assertion, and testifies the speaker's total reliance upon his might, when used in difficulties or distress.

[10] 'And began extemporaneously.'—The words thus translated, mean 'breaking out' or 'bursting forth,' or 'uttering extemporaneously,' and may thus be applied either where the poetry is quoted, or composed on the instant. I have in the preface, said something of the poetic temperament of the Arab, and of the powers of expression, which his admirable language supplies him with. It is not surprising that with an

untrammelled vigorous mind, with violent passions, and vivid imagination, he should at once be an ardent admirer of poetry, and an adept in its composition. 'Poetry,' says Sale, speaking of the times before Muhummud, 'was in so great esteem among them that it was a great accomplishment and a proof of ingenuous extraction to be able to express one's self in verse with ease and elegance. On any extraordinary occasion, and even in their common discourse, they made frequent applications of the celebrated passages of their famous poets.' Such is the Arab to this hour, and such indeed the educated Mussulman throughout the East, passionate lovers of poetry, and no mean professors of the art, though not in styles to suit an European taste. The constant use of quotation, and of even extemporaneous verse, may appear at first sight unnatural to an Englishman, especially when the spontaneous poetic flow, and the apposite citation is attributed to persons of low birth and mechanical pursuits. There is much however to account for this. Early education even among the lowest classes in Mussulman countries, puts children in possession of some of the best pieces of their favorite poets, and with strong feeling and a plastic language, there is no reason why this poetic bias, should not in after life under exciting causes, make the nervous Arab *improvise* as readily as the encroote Italian. Within these few years, Venetian boatmen recited Tasso's 'Gierusalemme,' and why should not a merchant or a fisherman under the Khuleefut quote from the Mooullegât? I have heard the angry *vehemence* of the lower orders of my countrymen, called 'poetic.' Had the excited Irishman been an Arab, he would, thanks to his language, have delivered himself in '*rhymed prose*,' or downright poetry. I have ventured on these few observations, in anticipation of objections to the unnatural frequency of verse throughout these tales, in the mouths of people, who have not by birth and (supposed) education a patent for the poetical.

11 'God is my witness what I say'.—This apparent extreme of trust, on the one hand, and truth on the other, shewing the noblest trait of Arab character, has authority in actual history. Ul Nooman, King of Hira, having condemned an Arab of the tribe of Tay to death, gave him a year's respite on condition of his furnishing a surety to suffer death in his place if he returned not. On the last day of the year, the man came back. He was a Christian; and Ul Nooman, a Pagan Arab, delighted with the principles of truth which his religion taught, was baptized himself and his subjects.

12 ‘Then he arose and purified himself.’—On the approach of death, the ceremony of purifying by the ordinary ablutions (of which hereafter) is not unusual. The practice (noticed by Mr. Lane) of taking the shroud ‘on a military expedition or a long journey,’ is common with Mooslims, throughout the East. A desire for burial after death is as strong with them, as was the Roman superstition on the same subject:—

> ‘At tu nauta, vagæ ne parce malignus arenæ
> Ossibus et capiti inhumato
> Particulam dare.’ Hor. Ode XXVIII.

13 ‘Of the dogs of Sulook.’—Herr Fleisher of Leipsic in his dissertation on Habièlet's Arabic text of the Thousand Nights and One Night, has a long note on the word ‘Sulook,’ which he concludes to mean Seleucia in Syria.

14 ‘Then the cloud of dust’.—The superstition that the cloud of dust raised by a whirlwind, is the conveyance of an Ufreet, is common with all Mooslims.

15 ‘So I took to me a concubine.’—The longing for offspring is to this hour as rife in the East as it was in the days of the Patriarchs. The taking of a concubine, like as in the case of Hagar, is perfectly lawful under such circumstances, and by some authorities an unlimited number of these women are allowed in addition to four wives. Four females of any description are all however that the law permits, ‘Take in marriage of such other women as please you, two or three, or four, but not more.’ (Qorân, Chapter 4, called ‘*Women.*’)

16 ‘For the festival of the Almighty’.—This feast is attended, or should be attended by a sacrifice in commemoration of the offering of Isaac by Abraham. It is called the great feast (‘*Eed Ulkubeer*’) or in some places (Russell's Aleppo) the feast of the sacrifice (‘*Eed Ulgoorbân*’). In Hindoostan, the ceremony is performed by Mussulman princes with much state and observance. It is held on the tenth of the last month of the year; and lasts three days.

17 ‘And left us three thousand deenars.’—There is no right of primogeniture by the Mussulman law in successions to property. The sons share equally, and each daughter has half a son's share.

18 'Now she was an Ufreet.'—The belief in the human nature of Ufreets has been already noted. I have frequently heard in Hindoostan stories gravely told of persons known to the narrators, who were said to have married Ufreets. The Hindoos have a similar fancy, but believe that one day in every eight, the superhuman creature betrays herself by a peculiar offensiveness.

19 'On the roof of my house.'—Houses throughout the East, even within the tropical lines, are built flat roofed and the terrace so formed affords the natives of very hot climates a cool place to take the air, and sleep upon. In towns the parapet walls are frequently raised several feet, to screen from sight the women who sit upon the house tops, and vehement disputes arise on a neighbour's opening a new window commanding a point of view hitherto uncommanded.

20 'When the mallard.'—The wildduck is a favorite quarry for the Eastern hawker; the metaphor here is obvious.

21 'Then replied the fisherman, 'Oh evil spirits.''—The race of Jins and Ufreets is believed to be composed of Believing Spirits, who are Mooslims, and of Spirits accursed. These are they who refused obedience to Suleiman; all are pre-adamites.

22 'And brought me against my will.'—The power of Soloman over the world of spirits, is much insisted on and strangely vaunted in the Qorân and those books which profess to chronicle the acts of the wise king. Of these there are many in Turkish and Persian, the best known being the Suleimân Namuh of Ferdoussie. Muhummud, though he says, (Chap. 38, Qorân) 'and we also put the devils in subjection to him,' is very careful in other places to vindicate Solomon from the imputation of being himself a magician. The best accounts of the various superstitions regarding the king, is under D'Herbelot's article Soliman. I incline to believe on the testimony of Josephus, who says that he saw one Eleagar a Jew, perform exorcism successfully and repeatedly in the presence of Vespasian 'by Solomon's rules,' that there may have been some grounds for the strange assertion of the Mussulmans regarding his alleged power over the devils. Whiston states that some of the works on exorcism are still extant in fragments, and plausibly supposes these to have been the work of his dotage, when, besotted by his idolatrous wives, he fell into the abominable superstitions of the Canaanites, their false worship and divinations.

[23] 'As the hyena.'—This fable has a similar moral, and the same turn with that of Esop's 'Viper and Wood-cutter.'

[24] 'In a city of Fars.'—This province is Persia proper, lying on the shores of the Persian Gulph and bordered, E. by Kurman, W. by Khugistan, and N. by the deserts of Khorassan. It is so called, say the Arabs, from Fars, son of Agad, son of Shem, son of Noah.

[25] 'And he had read books.'—The studies of the Arab physicians under the Khuleefut were persevering, and their works voluminous. Their research was eager and unremitting into the works of Greek medical writers, whose system (that of Galen) they servilely followed and which is to this day in use in the East among Mussulmans. The first innovation on the old system was that now so successfully carried on by Clot Bey in Egypt. An attempt of the kind has been made in Calcutta, but not under circumstances likely to attract many Mooslim students. The best compendious accounts of Arabic medical writers is contained in the Appendix to Dr. Russell's Aleppo.

[26] 'And play at ball and bat.'—This was (for I believe it is almost extinct) a favorite game in Araby and Persia, and was played on horseback. It seems to have been something between the Scotch game of *Golf*, and the English schoolboy's *Hockey* and must have required much activity and exertion.

[27] 'At the entry room of the baths.'—'The first apartment is called the *meslukh*. It generally has two, three, or four *leewans*, similar to *mustabahs*, or considerably wider, cased with marble, and a fountain of cold water, which rises from an octagonal basement constructed of stone cased with marble &c. similar to that in the inner apartment represented in a section accompanying this description, in the centre. (Lane's Egypt)—The *leewan* is a dais, and the *mustabah*, a wide raised seat, ike a little terrace.

[28] 'Virtue was proud when thou wert called her sire.'—This was Ubool Fugl, as shewn by the play on the word. It is a common name among Arabs.

[29] 'And they struck out the circle of the chase.'—This is the Scottish *tynchel*, by which the word should be translated. The tynchel of Eastern monarchs of the olden time (Vide Baber's memoirs,

Tavernier's Travels, &c.) was made by whole armies, driving the game to bay within a particular spot. It is still practised to a considerable extent in India.

30 'So the king cast off his hawk.'—The hawking antelope is usually practised with hounds, when the bird is merely expected to retard and confuse the animal so as to allow of its being overtaken. Hasselquist (Voyage in the Levant) gives an account of hunting the antelope with the hawk alone, which he witnessed near Nagareth. It is I believe peculiarly an Arab sport. Sir J. Malcolm (Sketches of Persia) mentions hawking the hare in Persia, but makes no mention of the antelope, nor have I in India ever heard of the practice though antelopes abound and hawks are in common use.

31 'But lo! she was a ghoul.' 'The existence of ghouls likewise obtains almost universal credence among the modern Egyptians in common with several other Eastern nations. These beings are said to appear in the forms of various animals, and in many monstrous shapes; to haunt burial grounds and other sequestered spots; to feed upon dead bodies; and to kill and devour every human creature who has the misfortune to fall in their way. Hence the term 'ghoul' is applied in general to any cannibal.' (Lane's Egypt) I have never met with a strict Mussulman, even the most intelligent, who did not believe in the existence of such creatures.

32 'For thou hast power to do.'—This beautiful prayer is from the Qorân.

33 'By something given me to smell.'—This mode of poisoning is said to have been very common in the East. It was practised in France so late as Louis the Fourteenth by the infamous Brinvilliers.

34 'No wisdom doth the giglot grace.'—I am compelled to publish this translation without I own being able to discover the drift of the application. I have consulted many excellent Arabic scholars Native and European, who have all agreed as to the rendering of the words, but the allusion to the circumstances of the story is obscure.

35 'And a bottle for holding kohl.'—The use of various descriptions of dark pigment round the eyelids, is a very common Eastern custom; it is supposed to increase their lustre and to strengthen the sight, and is looked upon as a great embellishment to the countenance.

36 'May the Almighty afflict me not.'—A conventional form of expression on taking leave, constantly used by the Arabs.

37 'Whom the King of Roum.'—Roum is a word now ordinarily applied to the Turkish Empire. By some Arabic Geographers itis applied to the whole of Europe, or the land of the Franks. I shall have occasion to mention it hereafter.

38 'One of the residue of the tribe Aâd.'—This was one of the ancient Arab tribes, who worshipped four deities or intelligencies, and to whom the Prophet Hûd (supposed to be Heber) was sent for their conversion. (Qorân, Chap. 7.) They refused to hear him, and were destroyed by a poisonous wind. The city of their last king Shudâd, is still supposed by the Arabs, to exist in the deserts and to be occasionally seen. Some commentators on the Qorân represent these people as having been 100 cubits high. (v. Sale. Prel. Disc.)

39 'The traveller's victuals.'—A meal for the traveller is supposed to be always ready in the house of the hospitable Arab. 'Shew kindness unto your neighbour who is a stranger and your familiar companion and the traveller.' (Qorân, Chap. 4.) An Arab entertains his guest as a point of honor three days if he chooses to remain so long. Natives of Hindoostan who have performed the pilgrimage to Mecca, and travelled unfriended through the desert, have related to me many instances of the extreme hospitality of the modern Arab.

40 'And a mole upon the broad part of his cheek.' The Arabs esteem a mole to be a singular beauty.

41 'And said, 'Oh! Master!'—The rules of good breeding would have obliged him to rise to an equal, but being unable he says 'Thou art greater, though I remain seated.' The rules of etiquette are carried by some of the Mooslim nations to an excess of strictness. The Persians call them, 'the science of sitting and rising.' The manners of a high bred Mussulman gentleman are perfect.

42 'The chosen and approved.'—Mustufah, and Murtuzuh, i. e. Muhummud and Alee.

43 'And said, 'I witness.'—I have taken this occasion to speak once for all on the subject of magic and incantation, the mention of

which in these stories, has induced many persons to look upon them simply as a sort of fairy tales. The belief in necromancy, countenanced by the Qorân, is a part of the religious creed of all strict Mooslims, although when questioned on the subject they are unusually averse to admit the extent of their faith in it. Mr. Lane has in his account of Egypt described the admirable deceptions practised by the sorcerers of that country. I should doubt, however, whether the vulgar belief in magic is stronger in Egypt than among other Mussulman nations. In India, where the Mooslims of the lower order have adopted many of the superstitions of the Hindoos and other idolaters of the country, the belief in sorcery is most gross and implicit. The usual cases in which incantation is applied are where misfortune or death are desired to be imprecated on an enemy, and where favor is sought, or love. For the first end, the ordinary charm of a wax figure, is that in most common use, the image being prepared with certain formula, and melted little by little, when it is supposed, the individual represented by it, will dwindle in like manner. Where a regular incantation is to be performed, the persons usually applied to, are a race called 'kungars,' a sort of gypsy tribe who are numerous in upper India, and who exact large sums for the sorceries they perform. The most singular instance of Mussulman belief in magic of which I ever had personal experience was the attempt by the most respectable Mussulman Vukeels or pleaders in the Civil Court of a large district in which I was officiating as Magistrate, to influence the mind of the judge, a gentleman high in the Indian Civil Service, favorably towards them. Having quarrelled with the kungars in whose house the incantation was performed, a riot took place and the police brought the parties to the Magistrate's Court. The following is the charm written by the kungars on that occasion, after the *sacrifice of a hog* by way of propitiatory offering to the dæmons invoked. The original is in Hindee. '*By the strength of the influence of Baba Beer, be Evuz Ullee put back! By the strength of the influence of Muhumda Beer, be Evuz Ullee, as a stock, as a stick! By the strength of the influence of Saburee Nittur may —— the Judge, remain a dependant of Vilayut Ullee! By the strength of the influence of Nar Singh the swayer of liking, be—— ever at the will of Vilayut Ullee! By the strength of magic be Evuz Ullee put back! By the strength of magic be —— ever in the power of Vilayut Ullee!*'

Vilayut Ullee who got this charm written, was at the time officiating as Government pleader, and the others concerned were intelligent men in good practice. It is currently believed in India that the influence exercised over Ghazee ood Deen Hydur, father of the late King of Lucknow, by his minister Aga Meer, was purely magical. These are among many proofs of the extent of Mussulman superstitions of which I could cite ample modern instances. It is but a very short time ago that I saw an official application from a Mussulman gentleman of high rank, (having an income of forty thousand a year) who affects the society of Europeans, and has mixed much with them, *for protection against an individual who was pursuing a course of incantation against him.* It is enough to say, that the Mooslim belief in magic, is as rife now, as when these tales were written. The formula 'I witness' &c. containing the two great principles of the Islam or True Faith, is constantly repeated by believers, on the occasion of any remarkable occurrence displaying the power of the Almighty.

44 'Leaning upon his hamper.'—The porters in the East usually carry a hamper or basket in place of a knot

45 'Fermented wine.'—Wine is, as every one knows, forbidden by the Qorân, the word used there, including all sorts of intoxicating liquors. It appears, however, from the period of the grandeur of the Khuleefut to a comparatively late date, to have been extensively drunk by the higher classes of Mooslims in all countries, in short, until the introduction of coffee and tobacco supplied its place, by stimulants more wholesome for a hot climate, and to the use of which attaches no scandal. Some Mussulman historians have been at much pains to prove that the ancient Arabs drank no wine, an opinion which Sale (Prel. Disc.) adopts. But Mons. de Sacy (Chrest. Arab.) has proved by reference to the modern Arab poems, that the contrary was the case, 'On y voit des heros mettre au nombre de leurs belles qualités, l'usage immoderé du vin, et leur penchant à sacrifier leur fortune à des parties de debauche, comme leur intrépidité, leur liberalité et leur patriotisme.' The strict prohibition of the Prophet would have been useless, had the excess not been common. That this prohibition was ineffectual may be seen by the violent edicts occasionally issued against the use of wine, (as by Hakim Umr Illah, third of the Fathemiti Khuleefs; A. H. 386;) by the nature of the praises lavished on coffee by its encomaists (De Sacy, Chrest. Arab 1.440) as 'causing men to hate wine,'—and by what record we have of the private life of the great throughout Islam, among which the Emperor Baber's Memoirs are perhaps the most curious, and give the most faithful picture of the general neglect of the law in this

respect. I have slightly touched on this subject, merely to prove from acknowledged sources of authority, the faithfulness of the picture of ancient Mooslim manners given in the Thousand Nights and One Night.

46 'And turned round the veil from her face.'—The veil here meant is a long strip of white cloth, hung by a band over the forehead, and concealing all the face save the eyes. It is in this attire, with a long loose robe and a silken drapery fastened over the head, resembling the old English wimple, that Arab women of respectability walk abroad in towns. 'It fails,' says Mr. Lane, 'in accomplishing its main purpose, displaying the eyes, which are always most beautiful, making them appear still more so by concealing the other features, and often causing a stranger to imagine a defective face, perfectly charming.'—I have seen (though rarely) a much more perfect disguise used by Mussulman women in Dehli, Lucknow, and Benares, a very full dress of thick white cotton cloth, covering the whole person, from the crown of the head to the feet. It is slightly gathered in at the neck, and the piece of course stuff before the face is cut out, and replaced by thinner cloth, through which the wearer can see her way. The appearance is strange and spectral, and the concealment of every part perfect.

47 'And her breasts.'—The passionate admiration of the Arabs for female beauty, is too well known to need comment. They do not, however, allow any figure but a very full one to possess charms. Constant allusion will be found to this beauty in the Thousand Nights and One Night; one of the quaintest that I have met with, being the sentence to which this note is appended. It alludes to the extreme size of the person. The affected gait assumed to set off the figure is frequently mentioned. The word *Ghoonj* is applied generally to this sort of blandishment, and says Burkhardt 'the women of Cairo, flatter themselves that their *Ghoonj* is superior to that of all other females in the Levant.'

48 'A fair court yard.'—It is excessively difficult to translate the names of the various apartments of an eastern dwelling house, so as to convey an adequate idea of the thing meant. The minute descriptions of Dr. Russel and Mr. Lane accompanied by sketches, will alone convey a conception of them to the European reader, to whom the *Za'ah*,partaking, as in the case of the apartment described in the tale, of the character of both court and saloon, would be otherwise inexplicable.

[49] A raised dais.—The greater portion of the room is elevated in its floor about one foot above the pavement, on which in summer fine mats, and in winter carpets are spread. On the three sides along the walls, sofas are placed even with the floor and having numerous cushions. The sofas and divan in the front of the step or at the bottom of the room, is called '*el sader*' or the breast. The sofas on both sides are called '*ojoub*,' or the side. The place of honor is this *sader*, and especially the corner which is on the right of a person advancing towards the *sader*, wherein the great man of the company, invariably takes his seat, reclining upon cushions, while the rest, according to their rank, are ranged along the sides, and sit upon their hams without reclining, upon the cushions behind them.—(Burkhardt's Arabic Proverbs.)

[50] 'With Babylonian witchcraft.'—This alludes to the Mussulman fables of Nimrod's supposed power, of his chariot in which he attempted to fly to Heaven from the top of the tower of Babel, drawn by monstrous birds, &c.

[51] 'Straight as the letter Alif.'—This, the first letter in the Arabic alphabet, is formed by a perpendicular line.

[52] 'The nosegay in the flower jar.'—A drinking party never appears to have been complete without the addition of the pleasure of smell to that of taste :—The orientals generally are excessively fond of powerful perfumes, such as musk, the Indian jasmine, oil of sandal, uttar of roses, &c. &c.

[53] 'All blood is unclean.'—'Verily he hath forbidden you to eat that which dieth of itself, and blood.'—(Qorân, chapter 2.)

[54] 'But first circle the cup.'—This has reference to some custom similar to the *wave offering* of the Jews, the wine first offered to the eyes of the mistress being supposed the sweetest tasted to the loves.

[55] 'And chanted a jingling metre.'—The rules of Arabic prosody are very exact, and every species of metre and their use are defined with minute accuracy. I have attempted a sort of imitation occasionally in my translation, but am unable to convey any fit idea of the originals.

[56] 'Giving him a dainty mouthful.'—The giving a mouthful is a mark of attention, and among intimates, a sort of caress.

57 'Among the Houris of Paradise.'—The sensual delights of the Mussulman Paradise are well known, and the Houris, girls created not of clay but of pure musk, dwelling in houses of hollow pearls, inhabitants of the Seventh Heaven, are to be principal contributors to the pleasures of the true believer. It is not however generally known that Muhummud has promised to the truly pious, moral enjoyments, in comparison with which, these grosser pleasures will be as nothing.

58 'The Khan of Aboo Munsoor.'—The public edifices next in importance are the *Khanes*, or as they are sometimes called, caravansaries. Of those, there are about twenty which may be reckoned considerable besides a number of less note dispersed in the city. The *Khanes* are spacious solid stone buildings, constructed in a quadrangular form, and one story high; of which the ground floor on each side, is divided into apartments, arched above, and lighted only by a window in front, and the door. The story above instead of windows presents an open gallery, or piazza, from which is a range of rooms like the back rooms below. The stair cases leading to the first story are on each side of the gateway, and the roof, as in most other buildings, is flat and terraced. The ground floor serves for warehouses, counting houses, lodgings, and sometimes for stables, the other floor is chiefly for the reception of travellers, who find lodging there, at a very moderate expence,—most of these apartments are still worse lighted than the ground rooms, there seldom being windows backward. Mats are all the furniture provided by the Khane; travellers bring the rest with their baggage,—(Russell's Hist. Aleppo. vol. 1. p. 18.)

59 'Three foreigners, Qurundeels.'—These people, whose name is also written Qurundalee, are a sect of religious mendicants best described by Mugreezee in his chapter on the history and topography of Egypt thus translated by Mons. de Sacy (Chrest Arab.) ' Les kalanderis sont une classe d'hommes, qui appartiennent à l'ordre des Sofis; ils se donnent quelquefois le nom de '*mélanétis*.'—Dans la réalité, les kalandéris, sont des hommes qui ont pris le parti de secouer le joug de toutes les règles de politesse, qu'on observe communèment dans la société et la conversation; ils ne pratiquent guère en fait de jeûnes et de prières, que ce qui ce qui est d'etroite obligation. Ils ne font point de difficulté d'user des plaisirs licites; ils se bornent à observer ce qui est indispensable pour ne point être en faute, et ne se mettent point en peine d'entrer dans l'esprit des ordonnances légales,—Ils se sont fait une loi de ne rien mettre en réserve, et de n'amasser ni accumuler aucun des biens de ce

monde ; mais ils ne s'assujetissent ni à un exterièur grossier, ni à aucun genre de mortification, on de pratiques de devotion, disant qu'el leur suffit que leurs cœurs soient en paix avec Dieu.'

60 'A foreigner, or an Arab.'—The distinction has been pointed out in note 3.

61 'And the girls called out.'—Music and singing though forbidden by the religion of Muhummud, are nevertheless very favorite diversions with all but the strictest Mooslims in every country.—' The style of oriental music, is usually uninteresting to Europeans, but there are many beautiful airs, current in the East, which any person with an ear for music, cannot help acknowledging the sweetness of'. (Lane's Egypt vol. 11. 59.) The effect produced by music upon the people of the East is often very powerful. When under no restraint they give way to the excitement of the moment and like the girls in the story vent their feelings in shrill cries and exclamations. I have been frequently told in Hindoostan of men being completely overcome, falling senseless, and fainting under the influence of music. (See 49th Night in this Volume), and I have often seen the lower classes, as it were intoxicated with the noise of their own singing to the drum.

62 'He and Jafur, and Musroor.'—Hâroon, the fifth khuleef of the sons of Abbas, began to reign A. H. 170. (A. D. 786), and is celebrated as one of the most enlightened and powerful of Mussulman potentates.—Jafur his vuzeer was long his favorite minister, but was ultimately disgraced, with the whole family of the kummukkees.—Musroor appears to have been the sword-bearer of the khuleef. The constant mention of the personal vigilance of Hâroon, in watching the police of his city, and the private life of his subjects, as traditionarily reported in these tales, rests on fact, and it is far from unlikely that the stories themselves may have some foundation in truth. Dr. Russell reports in his Natural History of Aleppo, that this was the ordinary practice of the Bashas in his time, and he represents the effect produced by this practice, to be wonderful in repressing disorder.

63 'Engaged for the pilgrimage.'—The important duty of the pilgrimage to Mukkuh, which every Mussulman shoul donce in his life acquit himself of, induces, when a man is vowed to its performance, a peculiar degree of care to observe the injunctions of Islam. Hence the khuleef

excuses himself from infringement of the law under this plea without giving offence to his companions.

64 'As if on a man's back.'—There is some confusion in the Arabic as to the person on whom the stripes appeared on her garments being torn. The sequel shows this.

65 'Oh veiled and virtuous one.'—A usual form of address to a modest woman of rank.

66 'To the tombs and the desert.'—The tombs of a Mussulman city are placed in waste lands on the skirts of the town. If the population of the place be large, the burial ground is of course extensive, and is usually a desolate and melancholy spot, many of the large Mausolea being in ruins, which adds to the dreariness of the effect.

67 'Shooting with a pellet bow.'—This is a slight bow, with a double string, the cords being kept separate by a small bit of stick near the upper horn of the bow, and connected with a little strip of net work to receive the pellet, which is a ball of dried clay, the size of a large marble. Some dexterity is required to use it, but a skillful shot will throw the pellet a long distance with great nicety of aim.

68 'Struck his son with his slipper sole.'—The greatest insult according to eastern notions which can be offered.

69 'To read the Qorân according to the seven styles.'—The absence of letters to express vocal sounds in Arabic was the cause of the introduction of various readings and much confusion until the time of Uboo Kakur, who corrected the evil prevailing and in whose time the various modes of reading were reduced to seven.—These are 1. Humza 2. Ibn Rutheer, 3. Yacoob, 4. Ibn Amir, 5. Hufs. 6. Kissall, 7. Asim. The style *Hufs* is that most generally used, at least by the sect of the Huneefites, the most numerous of the Irannee Mooslims.

70 'I found myself near a tailor in a shop.'—Artificers of all kinds in the East, pursue their callings in shops open to the streets, and each trade has frequently its own quarters.

71 'Iblees.'—This word, D'Herbelot supposes a corruption of diabolus. It is applied to the chief of the apostate angels, who refused, say the Mooslims, to adore Adam, because they were of fire, but he of clay.

72 'Date wine, scented with musk.'—This drink prepared by steeping dates in water, and allowing the mixture to ferment, is not according to some doctors of the law forbidden. (De Sacy. Chrest. Ar. vol. 1.403.)

73 'The mute tongues of my condition.'—This idea is highly poetical; it is frequently alluded to in these tales. 'The tongue of the condition' beautifully expresses the involuntary train of reflection into which the mind is led by the influence of peculiar circumstances and which speaks as it were, inwardly to the senses.

74 'A woman weak in mind.'—The contemptible opinion of woman entertained by Mussulmans is, I think, attributable to the slight notice taken of them by the Prophet in connection with the future state.—Himself a mere sensualist regarding them, he created for the paradise he promised his followers, a higher order of females, and although the woman of this earth are admitted there, restored to youth and beauty, yet there is small question of their enjoyment either sensual or spiritual.

75 'He made for himself a monastery.'—A cell or abode for religious retirement. Muhummud sternly repressed among his followers, all ascetic observances or practices, which should assimilate them to the Christian monks. How the precepts of the Prophet have been disobeyed in this point, is notorious. His religion has not been more free than any other from the follies of fanatics, nor the craft of impostors. The superior sanctity and supernatural powers of religious recluses, is acknowledged with superstitious veneration by Mooslims in all parts of the East, to this day.

76 'And wrote in the character Roqua'at.'—The art of penmanship is held in very high estimation among Mussulmans, and the Arabic and Persian character afford great scope for variety and skilful exercise of the pen.

77 'And performed two prostrations.'—The prayers of the Mussulmans (the periods of which have been noted) consist of a repetition of the phrases 'I declare the absolute glory of God—may God hear him who

praiseth him—Lord, praise to thee—God is most great.' These sentences are uttered a certain number of times, with various prostrations of the body, and constitute the set prayers. That the mode of devotion should not degenerate with many, into a mere form, mechanically gone through, is impossible. Yet the worship of the heart is strictly enjoined by Muhummud, and prayer without it, is declared worthless. There is something sublime and affecting in the public devotion of the Mooslims, as has been often observed, and I am fortunate enough to know many, of the real devotion of whose prayers, I have no doubt. 'In dark ages,' says Lord Kaimes, 'there is a great shew of religion with little heart-worship; in ages of philosophy, warm heart worship with little shew.' The Mussulmans continue to be unphilosophical and devout.

78 'The guardian spirit.'—The Mooslims believe in the existence of a sort of sylph, or guardian spirit, of whom there is one attached to every human being. The straight into which the third Qurundeel represents himself as having fallen, the magnetic rock &c., are borrowed from the books of Arabic geographers, of whom Monsr. Renardot, whose work I have not by me to refer to, has given either a precis or a translation. The idea of the existence of the magnetic rocks or islands prevailed among the geographers of Europe till after the time of Columbus, and in the chart supposed to have been used by the great voyager taken from the globe of Martin Bohem of Nuremberg, made A. D. 1492, it is said of the Manillas "no ship with iron can sail among them, on account of the loadstone with which they abound.'

79 'I bore witness to my faith.'—The invariable preparation for death by a good Mooslim.

80 'Assembled he the astrologers,' &c.—The early Mooslims believed, on the assertion of the Prophet, that there were among his more immediate disciples men able to foretell events. He perhaps encouraged this belief to prevent their recurring to the old habits of divination by arrows, &c., &c., from which he had recovered them. After the first age of Islam, however, when the works of the Greeks and Syrians became known to the Arabs, they followed eagerly the study of judicial astrology, guiding as many of them do to this hour, all their important actions by the conjunctions of the planets.

81 'Its name, the *Ruokh.*'—This fabled bird of which (vide Mons. Langle's Voyage de Sinbad) Marco Polo, and P. Martini both speak, was, or is, in the habit of carrying off, both the rhinoceros and elephant, when entangled in fight! It is an ancient Persian superstition.

82 'Abiding here without a husband.'—Marriages, among the Arabs of Egypt, are easily contracted, and still more easily dissolved. The saying thrice, 'Thou art divorced', constitutes, according to Mussulman law a legal separation, and even after the absence of a husband for a certain period the wife is absolved and may marry another man.

83 'A court of the Hureem.'—The Hureem is well known as the apartment sacred to the women of the family. The story of this city of the dead, is taken from the traditional account of the destruction of the tribe of *Thamood* who (like as *O'ad*, neglected the words of 'Hud') refused to listen to the Prophet *Selah*, and were punished nearly as related in the tale. The existence of the ruins of deserted cities in Arabia, as Palmyra, has given additional currency, (vide. Travels of Captains Irby and Mangles) to the tales of towns, in which the men are turned to stone &c., among a people ever prone to the poetical and the marvellous. The superstition of the Magi, the Sabeean worship of the host of Heaven, and their intelligences, the Manichean heresy which mingled Christian tenets (vide Pocock. Hist. Arabum, notæ p. 134. Væt. Ed.) with it, the Bosilideans (vide Tenison's Idolatry) with their mystical Abraxas, and a myriad of other sects, were crushed in Arabia, and the adjoining countries by the irresistible zeal of the Mussulmans, who confused all together, as worshippers of more than one God, or adorers of Fire, and in their traditions condemn them alike, to such punishment, as the unbelievers endure in this tale. The damsel sleeping at the feet of the young man brings to mind Ruth at the threshing floor of Boaz.

84 'The half seen star that dimly &c.'—This line is interpolated to explain the position and nature of the star about which the Sanscrit astrologers as well as the Arabs, have some singular superstitions. The Arabs believe this star to be an averter of evil; the Sanscrit astrologers assert that a man sees it but once in his lifetime, and that on that occasion it is a prognostic of his death.

85 'Profit now yourself.'—The anxiety for a full attendance of honorable guests at a wedding, appears to be great among the Arabs, with a

view to profit (vide Note 107) as well as to honor, with the poorer classes. The lady here is adjured by the hope of the reward, inseparable from a work of charity, to attend.

86 'And there came out of it the kazee.'—According to law a contract with the kazee's license endorsed, is necessary to complete a marriage. The following form is copied from one of the notes to Russell's Aleppo. p. 43.

'Our Lord and legal Judge, Seid Hussein, grants permission to Aisby, the daughter of Abdalkadar, dwelling in the district named Al Sheih Araby at Aleppo, having been betrothed in the presence of legal witnesses, to marry Seid Abdalkadar the son of Seid Yaheia. Supposing always that there be no lawful impediment to their union. This 10th day of June, in the year 1178.'

The execution of this contract in most Mussulman countries, is I believe confined now to towns, cities, and populous neighbourhoods. A simple declaration in presence of witnesses, is considered sufficient to legalize a marriage.

87 'That I might walk out to the market place.'—The practice of women going abroad has been already noted.—In Cairo they are allowed much liberty in that respect (vide Burckhardt and Lane). When going abroad however, few who can afford it, omit to hire an ass to ride upon, which is saddled with a peculiar high pillow, raised far above the animal's back. 'Persons of high rank in Egypt' (as throughout the East) says Burckhardt 'hold walking in great horror.' 'Riding on a beetle' says the Arab proverb, 'rather than walking on carpets.'

88 'A camel loaded with wood pressed on me.'—The streets of most oriental towns being very narrow, the excuse is plausible.

89 'Will I go to the Governor.'—I have so translated the word *walee*; the office was a powerful one, being that of chief of the police, and *censor moram* of the women, allowing a great latitude of authority. The circumstance of applying to the *walee*, to enforce such arbitrary orders is accounted for at the close of the tale by the applicants being son of the khuleef.

90 'Repeat the confession of faith.'—Vide Note 8.

91 'I do right by the damsel.'—In this 'doing right,' the principle of the old law of blood for blood, 'an eye for an eye, a tooth for a tooth,' which is acknowledged in the Mooslim's code, is here implied. It was the khuleef's duty as God's vicar on earth to avenge wrongs as well as redress them.

92 'In the matter no skill avails.'—The conduct of Jafur on this occasion is in exact consonance with the fatalist doctrines of a bigotted Mussulman. The more liberal admit the justice of the 'aide-toi, et le ciel t'aidera,' principle, and with it temper their fatalism.

93 'Khuleef written upon it.'—I have frequently seen rare fruit, such as mangoes of fine quality, sent as presents, with the name of the grower and the garden written upon them. The blunt reed pen and thick ink, renders this feasible. Such was, I suppose, the case with these apples.

94 'And performed the ceremonial mourning.' This period extends to forty days during which the males of the family of the deceased, make no strong outward demonstration of grief, nor (in most Mussulman countries) alter their dress so as to assume the appearance of mourning. Recitations of certain chapters of the Qorân are performed on the days immediately succeeding the decease by persons, *ficke'es* or readers by profession, who in Egypt (vide Lane) go through the repetition of certain formulæ, asserting the unity and power of the Almighty, the merit of which is transfused to the departed. The women dye their clothes nearly black, or wear old and tattered raiment in token of mourning, and are vociferous in lamentation, visiting the tomb of the deceased at stated periods during the appointed forty days. The men also perform the ceremony of visitation. All violent expressions of grief are however by the strict Mussulman law forbidden. There is reason to believe, that custom has varied considerably among Mussulmans of different countries during the course of years, in the mode and degree of the external of mourning.

95 'For the dowry of thy daughter.'—The payment of a dowry among the Mooslims is indispensable, and hence arises the idea so generally entertained by Europeans, that the Mussulmans purchase their wives. The amount of the dowry is of course estimated by the circumstances of the bridegroom and the rank of the bride.

[96] 'A prayer carpet.'—An oblong carpet or rug is used by Mooslims of the higher classes to perform their prostrations on; it is worked with a pattern terminating at one extremity in a point which is turned towards Mukkah. In Hindoostan the *chudda* or white cotton wrapper is used by the poorer classes instead of a carpet.

[97] 'The city Hulb.'—Which we term after the Italian corruption of the word, Aleppo.

[98] 'That cease not to be white with thee.'—The belief in fortunate and unfortunate days is of course strong with all Mooslims, as must be the case with all people, who are generally such implicit believers in planetary influence.

[99] 'Water wheels and gardens.'—The waterwheel a machine, ordinarily used for irrigation in the east, when the water is not far below the surface, and consists of a clumsy wheel of wood (turned by oxen usually) which has pots or jars fixed round it, each bringing up and emptying its quantum of water, with the rotation of the wheel. The delight which all eastern nations take in gardens cannot be well appreciated by those who have not in a burning climate learned to value the blessings of shade, of verdure, and of water. A garden, is the first luxury of most Mussulmans on becoming possessed of any thing like affluence, and the object of the owner is ordinarily attained if he can wall it into perfect privacy plant it thickly with umbrageous shrubs, and fruit trees, and build himself some sort of pavilion in the centre of it. The gardens of great men are very splendid and spacious abounding in fountains, tanks, and valuable fruit trees.

[100] 'Instruct him at home.'—'In the houses of the wealthy; the child whether boy or girl, remains almost constantly confined in the hureem (or women's apartments) or at least in the house: sometimes the boy thus continues an effeminate prisoner until a master, hired to instruct him daily has taught him to read and write.' (vide Lane, vol. 1. p. 59.)

[101] 'Would I describe, &c.'—This piece of verse has already appeared as the lament of a woman in the absence of her lover. The violent affections of the Arabs do not render the expressions extravagant as applied in this case to the attachment of brothers, and their love verses being also addressed to the object in the masculine gender facilitates the license of quotation to a great degree.

102 'In his turban cloth.'—This important article of dress, so much respected by the Mooslims, has an infinite variety of form and composition, which are all characterstic but indescribable to a person unused to live among their wearers. The turban here alluded to is the Egyptian Umâmuk, composed of a long piece of stuff, wound round one or more caps, put on each over the other. A writing which is required to be preserved with care is often wrapped, particularly by the poorer classes of Mooslims in the turban cloth.

103 'Keep from drinking wine.'—The sin of wine drinking is classed with that of divination or 'lots,' as it is translated by Sale (vide Pocock. Sortes-Ul-Meisur). 'Satan sought to cause hatred and enmity among you through wine and lots, and turn you from the praise of God and prayer.' (Qorân chap. 5. Vide also chap. 2.) Wine, it is to be remembered, has a much more exciting effect upon the inhabitants of eastern nations, particularly the Arabs, than upon Europeans, and as the object of wine drinking in the East, is intoxication rather than a temperate merriment, the repeated injunctions of Muhummud for its total disuse are fully justified. (Vide Pocock. Hist. Arabum notæ. p. 136. V. E.)

104 'One of his chamberlains.'—The original office of chamberlain was little above that of a common door-keeper in eastern courts, but in later periods, the duties of the chamberlain were of a much higher character, and he was in particular charged with the important employment of enforcing the decrees of the prince. (Vide De. Sacy. Chrest. Arab. vol. II.)—The arbitrary confiscation of property at the will of the sovereign, has always been part of the prerogative of an eastern prince, and still continues to be acted up to.

105 'Stripped aside the skirt of the pall, &c.'—I have so translated the word signifying a cover of stuff laid over the tomb within the mausoleum. The tombs of saints and people of rank have this distinction almost always accorded. The ceremony of visitation of the tomb has been already noted. 'The men,' says Russell, 'merely visit the tombs, and then do no more than sit pensively silent, or breathe a short ejaculation.'—Such is the usual practice in all Mussulman countries.

106 'Sons of Heaven.'—The angels, who are believed 'to have pure and subtile bodies created of fire,' and to be employed in rehearsing

the praises of God, writing down men's actions, carrying the throne of Heaven.

107 'A marriage procession.'—The processions on the occasion of a marriage are 1,—That of the bride with her friends to the bath. 2,—That of the bride to the bridegroom's house. 3,—That of the bridegroom to the bath and to the mosque on the night of the bridal. The procession of the bride, is with persons of wealth, accompanied with much splendour. In Hindoostan the Mooslims carry their ostentation on the occasion of a marriage to a ridiculous and even ruinous extent.—For a minute account of the ceremonies of a marriage, the mode of giving presents to the bride, &c. &c., I must refer to Burckhardt, Russell, Lane, Niebuhr, and the Travels in Africa of Prince Puckler Muskau, under the name of Semilasso. His book contains a good account of the displayal of the bride, noted in the tale.

108 'We will not make the bridal gay, &c.'—Much of the merriment of a wedding in Egypt and Syria depends upon the singing women. The proverb used to express the failure of the entertainment at a wedding says, 'The night was short and the women singers repented; they being usually women of loose character. (Burckhardt's Proverbs.) The largesse given by Budur ood Deen was in accordance with the custom which obliges all guests to give money to the singers, and he that gives most, is most honored. 'Singing without smart money, is a corpse without perfumes,' says the proverb.

109 'The *Toobbuh* never could collect.'—This is the title of the ancient kings of Yemen whose capitals were Saba and Sumaa, and whom the Arab historians declare to have founded Samarcand. This title was given like as *Ko'sroo* to the Sassanians. (D'Herbelot B. O.)

110 'They signed dismissal.'—A party does not break up, nor a visitor take leave without the signal of the entertainer, or the person visited.

111 'Fearing for thee the evil eye.'—The superstition regarding the evil eye is widely diffused throughout the East, and the talismans, charms, and precautionary exclamations against it, are very many. Some persons will even affect to feel themselves struck by it, and perhaps of all Mussulman superstitions, it is the most general and the most absurd. I have known Europeans who have lived much with Mooslims give into this folly.

112 ‘How can’st thou minister to a mind diseased?’—Literal.

113 ‘To cast at the Ufreet a meteor of fire.’—The meteors called falling stars are believed by all good Mooslims to be caused by the destruction of an accursed or disbelieving spirit. In this instance the Ufreet was struck, because abroad after the call to morning prayer.

114 ‘Eating the hemp drug.’—The hemp plant yields a drug not less pernicious than opium, and of which many persons throughout the East make use to excess. The intoxicating properties were discovered in India whence the use of the plant was gradually introduced into Yumen, Egypt, and Syria. Mons. de Sacy has collected (Chrest. Arab.) several curious papers upon the use of the drug by the Arabs including various pieces of poetry in which frequent mention is made of the superiority of the *husheesh*, over wine, and exhortations are offered to all persons, to leave off wine (another proof of how common was its use among Mussulmans of former days) for the delicious drug.—‘She hath made us more drunken than wine, and we have gained through her the not fearing those punishments which the use of the forbidden wine entails.’ Various preparations of hemp are used in India to excess under the names of Churrus and Gunja, particularly by the more dissolute of the Hindoo Fuqeers.

115 ‘To the kazee, and declared in his own person that he was his son.’—He formally adopted him and declared him his heir, that no one might dispute the property after the cook’s death.

116 ‘Tughoom; Tughoom.’—Fleisher, the Leipsic professor, has (Diss. Crit. de Glossis Habichtioni’s) a somewhat elaborate note upon the word, *Ghumghuma*, which he calls ‘vox *onoma-toportica*’ comparing it, very learnedly with *Dumduma* and *Humbuma*, and deciding finally on the authority of the Bisalut Ibn Zeidoon, that it is said ‘of an incomplete and obscure murmur, of a sentence as ’twere lingering between the teeth and lips and therefore difficult to be understood.’ Tughoom is of this family of words.

117 ‘Inner room behind the curtain.’—This is a term generally applied to the apartments of the hureem. A woman of respectability is termed in Persian, ‘A sitter behind the curtain.’

118 ‘Anointed his eyes with khol.’—‘The khol is applied with a small probe, of wood, or silver tapering towards the end, but blunt; this

is moistened sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids.' (Vide Lane, vol. II, p. 42.) This powder is prepared with smoke-black of frankincense, and from other materials, some of which, as antimony, are supposed to benefit the eye, as well as beautify it. It is used by women throughout the East.

119 'Mosque of the sons of Omeyah.'—This building was before the Mussulman conquest, a church dedicated to St. John.

120 'And the cook had died.'—The keeping a cookshop, is in Mussulman towns a profitable calling, as persons in the middle classes of life are much in the habit of sending for dishes from such places, particularly when detained at their shops, and unable to go home for their ordinary meal. Hence Budur ood Deen's heritage was, for a wanderer like himself, no mean one.

121 'Pomegranate grain.'—This is the literal translation of the name of this dish, which Mons. Galland and his translators have given as a 'cream tart peppered.' 'The grains of the pomegranate, fresh as well as dried, make,' says Dr. Russell, 'a considerable ingredient in cookery,' and he mentions a dish of 'minced meat with pomegranate grains, spread on thin cakes and baked on an iron plate' (the proper name of which is *Suhoom Ageen*). The dish mentioned in the tale is probably some preparation of this kind.

122 'Oh! mine uncle.'—This term is frequently made use of by the young to their elders in civility or respect.

123 'Thy beauty is a shrine.'—The metaphor alludes to the practice of pilgrimage to the shrines of saints, to which Mooslims in all countries are much given.

124 'Sealed it up with musk and rose-water.'—The dishes sent out from a cook's shop to the houses of the higher classes, are neatly covered, and the cover sealed or luted, so as to prevent its being opened on the way. The meaning here appears to be, that he luted it down with something perfumed with musk, and moistened with rose-water.

125 'The viceroy of Damascus.'—The word is literally *Deputy*, and is or was, used as the title of persons holding the Government of

large provinces under a Mussulman king. The plural of the word *Nowâb* being ordinarily used for the greater dignity as the title of Indian viceroys under the empire of Dehli became corrupted into the term so often applied to Anglo-Indians in England.

126 'And the settle.'—In the houses of the more wealthy classes, there is usually a chair on which the turban is placed at night. This is often sent with the furniture of the bride. This kind of chair is never used for any other purpose.—(Vide Lane's Egypt Vol. I. P. 40.)

127 'And he answered 'Seven and fifty.' '—An accurate knowledge of the force, and power of their own language is much esteemed among Arabs, and no man can pass for well educated in any Mooslim country, who has not some knowledge of the noble tongue in which his Scripture is written. The Mussulmans connect the idea of religion inseparably with the study of the Arabic of the Qorân, a purer dialect than the modern language, and he who would wish to win their affection and respect, should in the first instance respect their feelings with regard to their literature. In Hindoostan the Persian language is almost equally esteemed, being that in which, with the Arabic, the whole of the Mooslim classics are written. Pocock has a learned note which I will not injure by garbling, on Arabic and its dialects. (Hist. Arab. P. 150. v. ed.)

128 'The Rujuz metre.'—This is the seventh metre of the sixteen which compose the system of Arabic prosody, and is reckoned the easiest of all, in consequence of the license it allows in its rythm. It is called (De Sacy., Pros. Ar.) '*the poet's ass*' owing to its patient facility, and is the ordinary metre used for didactic forms. I have already observed that any attempt to imitate the versification of the Arabic, is in English next to impossible. This metre is particularly noted because being mentioned in the tale, it gives an opportunity of showing the extent of arrangement and system which obtains throughout the language and its uses.

129 'To Nujuff.'—The place in which is the tomb of Ullee, the companion and vuzeer of the Prophet, the most illustrious and zealous of his early followers, whose zeal and devotion were but ill rewarded by his brother Mooslims.

130 'The Shahid.'—I am unable to discover why this term should be given to a person, whose office should be evidently by the context

that of a purveyor or broker,—it is usually understood to apply to a sort of inferior officers in Civil Courts.

131 'Oozeir.'—Oozeir, called by us ESDRAS; the other names are easily distinguishable.

132 'The cats used to eat it.'—The clarified butter and oil, of which so much use is made in the East, is usually kept in a sort of leathern bottle of large size, which is easily damaged by vermin. The number of cats and dogs, which roam ownerless through Eastern cities, has often been remarked upon by travellers. The flat roofs of the houses enable these animals which are seldom hurt or molested, to make their way at night whither they please with little difficulty.

133 'The ventilator.'—I have so translated a word, the literal meaning of which is the *wind-house.* It is a penthouse of board immediately above an opening in the roof, which being slanted towards the quarter whence the cool winds blow during the heats of the year, catches the breeze, and sends it down to the apartments beneath.

134 'The executioner.'—The word so translated, means literally the *torch-bearer.* But (De Sacy Chrest. Arab vol. iii. p. 201) it is used arbitrarily in the sense given. Mr. Lane mentions that the *Zalit,* or chief of the police of Cairo, used to parade the streets by night with the executioner and a man bearing a peculiar link or torch; which only blazed up, when waved through the air, answering the purpose of a dark lanthorn. It is not improbable that the name of torch-bearer, attached itself to the executioner from some confusion of duties, or by a conventional vulgarism.

135 'Of her Qubt or Copt.'—This singular people, supposed to be descendants of the ancient Egyptians, are Christians; bigotted to their own sectarian opinions; they are most of them tradesmen and artificers, and many are accountants or secretaries. (vide Lane's Egypt. vol. II.) This author has described them with his usual minuteness.

136 'The Urdubb.'—About five bushels English.

137 'His left hand.'—The use of the left hand in eating is considered by the Mussulmans and many other Eastern nations, a solecism in good manners of the most serious nature. The rules of good breeding are particularly observed by the Arabs (vide Burckhardt) and the

Orientals generally, at meals, and no gentleman would be guilty of infringing them, save under circumstances of a very pressing nature.

138 'The exchange.'—*Kaisareeyuh* is the word which I have inadequately rendered thus in the tale. Dr. Russell describes the Kaisareeyuh at Aleppo, as a collection of mean houses round an open area, which are inhabited usually by strangers of the lower orders. He also speaks of some employed as *khans*. Here, Ortholing Fleischer states on the authority of Coussin, that it is a court or close surrounded by stalls for artificers. Mons. de Sacy, calls it a public building for traffic and the accommodation of tradespeople and I think, especially with the context of the story to back it, that my translation might be considered a fair one.

139 'Make thee my husband.'—This is evidently meant to be said in jest.

140 'Mounted I an ass.'—Of these animals there are always plenty in populous towns of Egypt and Syria for hire. The owner accompanies the rider running behind, and easily keeping up with him.

141 'A diadem, ornamented.'—The different description of jewels worn by Arab women, are very various, they in common with the Mooslim women of all classes in all countries, being excessively fond of ornaments, which constitute with them, an essential part of dress, rather than a mere decoration. The jewels described as worn by the damsel in the tale are of a description, used only by persons of high rank.

142 'Pious recitation.'—Much merit is attributed by the Mooslims to recitations of the Qorân. On occasions of festivals, persons are hired to repeat either the whole or the principal chapters of it. These are *fickées*, a term usually applied to a school-master by modern Arabs, but signifying a person learned in the law. They know by heart, either the whole or particular parts of the Qorân, which each in turn recites. These recitations are introduced among the Egyptians as an entertainment at parties. The lawful alms to which allusion is made in the tale, consist by right of a fortieth of a man's property, yearly bestowed from, 1. His cattle, 2. His money, 3. His corn, 4. His fruits, 5, His wares sold.

143 'Zoobeiduk.'—The celebrated wife of Hâroon oor Rusheed, daughter of Jafur Bin Munsoor. She is stated to have had recitations of the whole Qorân daily performed in her palace by certain female slaves, an hundred of whom she had, who knew the Holy Book by heart, (v. d'Herbelot). *Kuhurman* means, a sort of stewardess of the hureem.

144 'The water Zum Zum.'—The water of Zum Zum, is drawn from that well according to Mussulman belief which relieved at the divine command, the thirst of Hagar and her child in the wilderness. The water of this fountain, brackish and disagreeable to the taste, was declared by Muhummud to be of singular efficiency in restoring health, and even washing away sin. It is much prized by pious Mooslims in consequence.

145 'Fillets of pullets tinged red.'—The strange habit of coloring meats and dishes among the Mussulman, is not altogether unknown in modern European cookery. In Hindostan the dish is frequently, not only tinged of various colors, the rice of pilau being ordinarily subjected to the process, but covered with gold and silver leaf, when set before, or sent to an honored guest.

146 'That he may cut off his hand.'—The mutilation of the hand, is the ordinary punishment for theft. 'If a man or woman steal, cut off their hands in retribution of that they have committed.' (Qorân chap. 5.) In case of repeated theft, the foot also is to be amputated, the right hand being taken for the first offence, the left foot for the second, then the left hand, and last, the right foot. These cruel punishments have been adopted by most Eastern nations in addition to amputation of the nose and ears. The cutting off the hand is frequently followed by the death of the victim from loss of blood. Wedded to these savage modes of retribution, the native Mussulmans of India, look with contempt upon the milder punishments of the English, who have even abolished corporal punishment for theft, to the no little encrease of their prison population.

147 'Prayed the Friday's prayer.'—The chief reasons for fixing upon Friday as the Muhummuddan Sabbath, were, it is said, because Adam was created on that day, and died on the same day of the week, and because the general resurrection was prophesied to happen on that

day; whence, particularly, Friday was named, the day of the assembly. The Mooslim does not abstain from worldly business on Friday excepting during the time of prayer, according to the precept of the Qorân Ch. XII. v. 9 and 10.' (Vide Lane, vol. i. p. 93.)

[148] 'Praises which were made of Egypt.'—The fertility and the beauty of Egypt is striking in the eyes of Arabs, to whom, nursed for the most part in a sandy, arid soil, the sight of water and of verdure so luxuriant as that on the banks of the Nile, conveys the idea of a sort of Paradise.

[149] 'A neck-ring of gold.'—This is a favorite ornament with Egyptian women, and consists of a hoop of gold or other metal, with a catch or hook by which the ends are fastened.

[150] 'Yet perchance the Almighty.'—This is from the Qorân. The process of scourging a thief till he confesses is still common in Mussulman countries.

[151] 'Immodesty from the children of Egypt.'—The immorality of the people of Egypt, is excessive as compared with that of the Mussulmans of other countries, and it would appear as if the land entailed upon its inhabitants that looseness of life which from old has ever distinguished it. From the time of Tacitus, who (Hist. Lib. 1.) speaks of the 'provincia superstitione et lascivia discors et mobilis' to the present day, the character of its indwellers seems to be the same. Burckhardt says that the profession of vice is a poor one in Egypt, so general is its practice. 'To estimate the condition of the Arab women at Cairo, by that reported to exist at Constantinople, and in the large Turkish towns, would be erroneous. Females probably enjoy more freedom here at Cairo, than in any part of the Turkish empire, the deserts excepted; and whether for that reason or from some accessory causes they are of less reserved manners and more addicted to debauchery than the women of the neighbouring countries Syria and Hedjag.' (Vide p. 118.)

[152] 'A barber.'—The barber is looked on by most Mussulman nations as a person of considerable importance, arising from his duties of operator in the rite of circumcision and the charge (as boasted by the barber in the tale,) which he has of the head, the most noble part of even the most noble. The sketch given by the barber in the tale of his connection with, and influence over, the family of the relator, may not

perhaps be true to the present state of Arab manners; among other Mooslim nations however, the picture would not be exaggerated, as a sketch of present customs. The Mussulmans of Hindostan have borrowed many Hindoo customs regarding the barbers in addition to their own.

153 'The law, and the traditions.'—In addition to the precepts of the Qorân, the great body of Mussulmans regard with little less veneration the Soonna, or collection of moral traditions of the sayings and actions of the Prophet, 'which,' says Sale, 'is a supplement to the Qorân, directing the observance of several things omitted in that book, and in name as well as design, answering to the Mishna of the Jews.' The more orthodox of the Mooslims are Soonees, or followers of the tradition, of whom there are four sects, that of Aboo Huneefat being the most numerous.

154 'The restrainers of wroth, and forgivers of men.'—From the Qorân. The rest of the text omitted in quotation runs ('are blessed') 'and God loveth the virtuous.' I have not a copy of the Mooslim scripture, and take these words from the recitation of a Mussulman gentlemen. The disinclination which all good Mooslims have, to give a copy of the Qorân to an unbeliever has been noted minutely by Mr. Lane. This feeling, I have found is not less strong in Hindoostan than in Egypt.

155 'I am going, oh! my mammy, &c.'—The description which the barber gives of his friends and the snatches of the songs they sing, are of course couched in slang terms of which I have made the most I could, and given a translation which has appeared correct to others than myself. The drum called *Durburlah*, mentioned as that the bathman used, is one of the endless tribes of tabor-like instruments in use in the East. They are in high esteem with the lower orders as accompaniments to the voice, and are beaten with the fingers, so as to mark the time very accurately. The point of the barber's verses about the scavenger, seems to rest upon the use of the dung of animals as fuel, common throughout the East It will be seen that I have given the barber's extemporaneous effusions in a gingling doggrel befitting his poetical pretensions.

156 'The Khutbuk.'—The prayer here meant is for the reigning sovereign, the having which repeated is together with the striking coin

in his name, the first assertion of royal state by a Mooslim king. This Khutbuk precedes the ordinary Friday's devotional exercise, which consist of a regular service with, generally, a sermon.

157 'Ul Mustunsir Billah.'—A khuleef of the house of Abbas.

158 'The blood leather.'—A hide on which the criminal is placed for execution.

159 'Dwell over the shop.'—The lower story of houses in many Eastern towns, is occupied with shops which have no connection with the dwelling house above. The following is Mr. Lane's description of shops in Cairo:—'The shop is a square recess or cell, generally about six or seven feet high; and between three or four feet in width. Its floor is even with the top of a *mus'tub'ah* or raised seat of stone or brick, built against the front. This is usually about two feet and a half or three feet in height, and about the same in breadth. The front of the shop is furnished with folding shutters, commonly consisting of three leaves, one above the other: the uppermost of these is turned up in front—the two other leaves, sometimes folded together, are turned down upon the *mus'tub'ah*, and from an even seat upon which is spread a mat or carpet with perhaps a cushion or two. Some shops have folding doors, instead of the shutters above described.'—Shops in the East are generally of the same character save that there is a sort of warehouse with a small door at the back of the shop itself, in which the trader's stock is kept.

160 'Declare the justice of God.'—That is, become the minister for retaliating upon the criminals for their evil deeds, according to the law of the Almighty.

161 'I seek refuge with God from the evil of this day.'—This is a further instance in the belief in omens and in the influence of the evil eye, the effects of which may be averted by committing the person to the care of the Almighty, and desisting, as did our Saxon ancestors under the like circumstances from the matter in hand. I witnessed very lately an incident almost similar to that mentioned in the tale, in which the stroke of the evil eye was declared by a chief of Hindoostan passing along with a very large retinue, to have proceeded from an old woman, one of many begging by the road side.

162 'The mark of the stripe, &c.'—This scourge, like the rattan formerly used to punish offenders in India, leaves indelible marks when laid on heavily. The recognizing an old offender by the mark on his back is consequently easy.

163 'This is the requital.'—This punishment is called *tusheer*, and is common in all Mussulman countries. In Hindoostan the culprit is placed on an ass, with his face to the tail, and blackened, and with shoes hung round his neck, drums being beaten before him.

164 'The marriage brokeresses.'—These are women who make a profession of going from house to house as agents for matrimonial connections, praising the beauty of maidens, and extolling the wealth and character of men. They are not without their use in lands, where females live much secluded, but their services among the better orders, are by no means generally required, the whole management for betrothal, &c. &c., being made by the heads of families or some of their kin or dependants.

165 'And sits himself far from me.'—In token of extreme respect and awe, he places himself like an inferior, far from the *sudur*, or upper end of the apartment.

166 'And will not accept it from him.'—The refusal of an offering made by an inferior is the greatest shew of contempt or of displeasure, which can be offered in the East. I have known Europeans under the idea that they were conferring a favor by the interdiction of the receipt of presents, inflict in their mistaken kindness the greatest insult.

167 'Made ablution.'—The ablution with water, or in the desert with sand before prayer, is a tedious operation accompanied with many invocations, but which most Mooslims compress into a very short ceremony. If conscious of having intermediately contracted no impurity, the ablution may be dispensed with.

168 'A Roumish girl.'—The vague use of the word *Roum*, has been already noted, and its usual application.

169 'The kerchief of mercy.'—The giving of the kerchief of mercy or pardon, is not to my knowledge an Arab custom in this day. It is, however, kept up in some Mussulman states in Hindoostan, the kerchief being usually replaced by a turban, or shawl, or any other article of dress.

170 'And you in it fasting.'—The beneficence and urbanity of the great family or tribe of the Burmukkees was renowned among their countrymen. The disgrace of the vuzeer Jafur, and of this noble race of which he was the chief, appears to have arisen, though there are various stories told of the real cause, (v. D'Herbelot B. O.) from the jealousy excited in the mind of Hâroon oor Rusheed by the popularity and power to which their own character and Jafur's favor had raised them. The brotherly kindness of good Mooslims, renders it not a matter of special wonder, that the beggar should be invited to join the repast of the wealthy Burmukkee. This feeling of kindliness is mingled with some ostentation with many Mussulmans, and there is an Arab proverb recorded by Burckhardt, signifying that 'those who feed the folks without, while those within are fasting, should sit off the road to eat.' This alludes to a practice of sitting at meals out of doors by the way side, and inviting all passers-by, to join in them. The term 'a blow on the neck,' used in this tale, is the equivalent of our English '*box o'the ear.*' 'A blow with profit does not hurt the neck.'—(Burckhardt's Pvoverbs.)

171 'The fallen angels.'—The superstition metaphorically applied here, has been already noted.

172 'The instruments of merriment.'—The description of musical instruments used in the East would induce the necessity of a longer note than is compatible with the nature of this work. I may take occasion to mention here that music is not among the slender list of the accomplishments of Mooslim women in modern times. They are, hower, very fond of it, but rarely do more as performers than use the tabret or some easy instrument on festive occasions.

173 'The consequence of the thing he had done.'—The young man had in this instance violated his father's hureem, and thus committed an offence, punishable in a high degree.

174 'In the gardens.'—I have already observed that the garden of a great man in the East, is a retired spot, where the convenience of a pavilion, &c. &c., renders a stay for a few days to people who live so much as the orientals, in the open air, a matter of no trouble or annoyance.

175 'I will cut his throat.'—The patriarchal power of life and death of the father over the son is so far countenanced in that the

parent does not by Mooslim law forfeit his life for that of his child, although he is punishable by confiscation of his goods.

179 'Marry another than her, &c.'—The practice of polygamy is, as may be imagined, the source of nothing beyond mere sensual gratification, and is accompanied by many inconveniencies. The quarrels and bitter enmity among rival wives, where the husband has not tact nor power to manage them, I have heard quoted as embittering existance. The vuzeer enjoins his son for the girl's sake that he take no other into his hureem lest he neglect its first inmate. Polygamy itself being found inconvenient, the dissolute Egyptians enjoy its license by abusing to excess the right of divorce, while the Sheeyuh sect of the Mooslims can lawfully marry a woman for an hour, and then put her away.

177 'The air struck him.'—Encountering the external air while still heated with the bath, where as is well known the temperature is kept very high, may be easily supposed to endanger life, by suddenly checking the action of the skin.

178 'The two testimonies.'—These proofs of true belief, should be spoken in order to have their merit, on the suggestion of no person, nor should they be prompted, but spoken freely.

179 'On the fifth day.'—I need add little to the description given in the tale, of the Mussulman funeral rites, which are simple and decent; the verses I have pointed off by their lines in the manner of the psalms, as arranged for the chaunt of the Cathedral service. The washing 'on a plank from out the door,' would in a country where wood is scarce, and there was no regular washer of the dead, (who provides a board for the purpose) perhaps be inconvenient, but here it is a natural proceeding. I cannot find that it is a part of any rite or superstition. A formula of prayer accompanied by the peculiarity, noted in the chaunt, is performed over the corpse in the mosque, certain chapters of the Qorân being chaunted before the bier on its way thither. The most singular custom attending an Arab funeral, is the instructing the dead, after the corpse is laid in the tomb. I take Mr. Lane's translation—'O servant of God! O! son of a handmaid of God! know that, at this time, there will come down to thee two angels, commissioned respecting thee, and the like of thee! When they say to thee 'Who is thy Lord?'—answer them, 'God is my Lord,' in truth, and when they ask thee concerning thy prophet, or the man who hath been

sent unto you, say to them, ‘Muhummud is the Apostle of God’ with veracity; and when they ask thee concerning thy religion, say to them, ‘El. Islam is my religion;’ and when they ask thee concerning thy book of religion, say to them, ‘The Qorân is my book of direction, and the Mooslims are my brothers;’ and when they ask thee concerning thy Ckib’bh, say to them, “The Ka’abeh is my Ckib’bh; and I have lived and died in the assertion that there is no deity but God, and Muhummud is God’s Apostle;’ and they will say, ‘Sleep, O! servant of God in the protection of God.’ The soul is believed to remove with the body during the first night after the burial, and on this night to be visited and examined, and perhaps the body tortured, by the two angels mentioned.’ (Vide Lane, vol. II. p. 302.)

180 ‘The chief of men of old, &c.’—Muhummud; this is one of the most usual of the many laudatory titles which the Mooslims give their prophet.

181 ‘Circumcise his son.’—The usual age for the performance of this rite observed by the Arabs, long before the time of Muhummud, is, when the child is five or six years old. There is however no fixed time with Mooslims for the operation, and it may be said to vary from infancy up to eleven or twelve years of age, according to local custom. The occasion is always one of festivity and rejoicing; and the child is generally taken about in procession, with music, and dressed in the best clothes procurable. Among the poorer classes in Hindoostan, the period of circumcision varies, as the parents can get money together, to meet the attendant expenses. Burckhardt cites a proverb, ‘A wedding, and by its side, a circumcision feast,’ as meaning a superabundance of rejoicing. The Egyptians frequently celebrating these two festivals together as a saving of expense.

182 ‘Girls of all nations.’—I need add no remark, to the animated sketch of a slave market in the tale, especially as no Eastern traveller has omitted noting the traffic of human beings, nor the mode in which it is conducted. It may be observed, that slaves according to the strict Mooslim law, can be only prisoners taken in war against infidels, or their descendants. Slaves, in most Mussulman nations are treated kindly. The practice of selling children is very general, in the East, particularly on occasions of famine, where poor parents part with their offspring, to save at once the child’s life, and their own. The country of Toork, noted in the story, is identified with Timbuctoo. (De. Sacy. Chrest. Ar. II. 81).

183 'A cloth spotted with blood.'—The words so translated signifying 'something spotted' gave me much trouble. I believe the custom here described as resorted to by a suppliant, to be an ancient Eastern usage, still practised in Mooslim states in Hindoostan. When great oppression has been committed, or justice hardly obtainable, the sufferer covers his head and shoulders with a cloth spotted with what is supposed to be blood, and holding a link in his hand, he goes in broad day, calling aloud 'Und-hair, Und-hair!' meaning in Hindee, dark, dark! to the gates of the palace of the king or governor.

184 'Water pots hung up filled with water.'—To supply passers by, with the means of slaking their thirst or performing their ablutions. This is in the East a meritorious action, where to plant a grove or sink a well is in many countries, to confer a blessing.

185 'This cursed ass.'—A strange superstition prevails among Mussulmans, that the ass is cursed before God, and that in his braying he is calling to Satan.

186 'Have the ministers taken from me this city Bughdâd.'—This seems to me, to be a special allusion, to Hâroon's jealousy of the Burmukkees, persons of which family (vide D'Herbelot) filled every post of trust and power about the khuleef, before Jafur's disgrace.

187 'To the whistle's sound.'—The horse is ordinarily encouraged to drink by a hissing sound, such as made by English grooms in rubbing down.

185 'The deeds of the holy may not be lost on you.'—The performance of the peculiar religious rite termed, Zik'r, in which the khuleef would appear to have supposed Sheekh Ibrahim and his friends to be engaged, is a favorite amusement with the Egyptian Arabs to this day. It consists of a chaunt asserting in the usual formula, the unity of God, interspersed with devotional songs. The performers frequently become violently excited during the course of the Zik'r. It is not I believe, common in other Mooslim countries at the present day. (Vide Lane, vol. II).

189 'Tied a chin cloth before his face.'—The Budwee Arabs have a mode of drawing an end of their turban before the lower part of the

face, when they do not desire to be known, and throughout the East the custom of tying up the chin by a cloth passed over the crown of the head, is not unusual, chiefly, however, among military classes.

190 'To the fire-place.'—The fire-place, of Eastern nations is in houses of the better classes confined to the kitchen, where an iron trough on feet filled with charcoal, is the most artificial arrangement attempted. The fire is rarely lighted but for culinary purposes. A clay, or brick fire-place is often constructed covered in, with the exception of a hole for the cooking pot to be placed over.

191 'She is a gift to thee.'—The character of Noor ood Deen is represented as being that of a lavish giver, and he is, it must be remembered, not sober at the moment. Still, however, the act is not inconsistent with the often ostentatious liberality of the Arabs, for which they have been, in all ages so notorious. The instance mentioned by Sale (Prel. Disc.) of the trial made by three men of the degrees of liberality of the three most liberal of the Mooslims of their day, the third of whom, a blind man, who while going to the mosque, gave away the two slaves on whom he was leaning when applied to for money which he had not, sufficiently proves the generosity of the people. (Vide also D'Herbelot, Art. Hassan, Fadhel, Ibn Yubia.) A good deal of Noor ood Deen's singular liberality may be laid to his wine, for 'wine,' according to an Eastern saying, 'makes men generous, while opium makes them miserly.'

192 'In one school with one teacher.'—The vicissitudes of life, infinitely more marked and frequent in oriental society than in that of Modern Europe, would readily account for the youthful companionage of the viceroy and the fisherman. There are however other causes which might have brought them together, schools in Mussulman countries being frequently endowed institutions, in which the sons of the poorest receive education almost gratis. There are several Mooslim countries, in which the funds so applied are now diverted from their proper object. The present Pasha of Egypt, as well as other more enlightened Eastern governments have done much in the way of this spoliation.

193 'A dress of investiture.' The grant of a dress, as a mark of the favor of a superior is general throughout most part of the East. There are different grades of this distinction accurately defined, the highest

order of which includes the presentation of jewels, stuffs, a horse, and in India an elephant and palanquin, in addition to the mere dress itself. The accession of a dependant prince to his throne, or the installation of a viceroy is always acknowledged by this species of investiture.

194 'Thou son of mine uncle.'—The term 'cousin' is among the Arabs familiar and endearing, and used by the khuleef, was a mark of special favor.

195 'The period of hospitality.'—Three days during which travellers may claim entertainment and which the host for his credit would insist on their availing themselves of, in this instance.

196 'I did according to my mother's milk.'—Several passages in these tales will have shewn how much the Arabs conceive a noble mind to be peculiar to the nobly born and nobly bred. The vuzeer here as the climax of his baseness, traduces his mother to save his life! He did according to his mother's milk, being base born, but he adjures Noor ood Deen to shew himself nobly born by doing nobly.

197 'Pitched a tent at the tomb.'—This is very usual. Distribution of food to the poor at the tomb, the performance of recitation and entertainment of those who have assisted at the funeral form part of the ceremonial at the obsequies of a wealthy Mooslim. The sums spent in Hindoostan on these occasions are usually far beyond the means of the expender and the death of a parent, like the marriage of a child is the ordinary occasion for the dissipation of ready money, or the incurring of debt.

198 'Chaoos.'—This is a Turkish word and is applied to an inferior officer of state, a sort of apparator or meaner description of pursuivant. He carries a silver stick as the emblem of his office and answers perhaps to the *chobdar* or stave-bearer in Hindoostan.

199 'Did not forbid my seeing her.'—The separation of the sexes is usual in the East at an early age, and the precaution is found very necessary. The following are the precepts of the Qorân as to the seclusion of women :—' And speak to the believing women that they restrain their eyes and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not shew their ornaments, unless to

their husbands or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brother's sons, or their sister's sons, or their women, or the captives which their right hands shall possess, or unto such men as attend them and have no need of women, or unto children, who distinguish not the nakedness of women. And let them not make a noise with their feet, lest the ornaments which they hide, may thereby be discovered.' (Sale's Qorân, vol. II. p. 192.) The tinkling of the Anclet is here alluded to, which is reproved by Isaiah, as prevalent among the Jewish women.

200 'Smeared its walls with mud.'—This spoiling of the house in sign of mourning, is not now customary with the Arabs, nor do I believe with any Eastern nation. Mr. Lane however mentions a practice sometimes resorted to by the women of a family of turning the cushions and pillows upside down in token of sorrow, which evidently is a vestige of the older custom.

201 'Awahy! Awahy! for the man.'—This is the cry of sorrow raised by the women on the occasion of a death in the family. The violent exhibitions of grief on the part of a bereaved wife, is or was not unusual in some Mooslim countries within these few years nearly as described in the tale. (Vide Russell's Aleppo, vol. 1. p. 308.

202 'In the Chapter of Manumission.'—The Mussulman law is very explicit indeed upon the subject of manumission, but I have looked in vain for any authority (vide Hamilton's Hedaya, vol. IV.) which obliges the master to retain the slave, if he have not a calling to earn his living. The simple declaration of the master that the slave is free, constitutes his manumission. Slavery, as I have before noted, does not usually entail that wretchedness among the Mooslims which Europeans are apt to attach to their idea of the state. By far the greater number of Mussulman slaves are females, who perform menial offices in the hureem. A male slave, as in the tale, is not always a profitable possession. 'The buying of the slave, but not the training of him,' says the Arab proverb. 'The Eastern people,' observes Burckhardt, 'know well, how difficult a task it is to educate a slave, and break his stubborn temper.'

203 'Some sweet prepared condiment.'—This was one of the many intoxicating mixtures which are in use in the East.

204 'A pellet of the henbane of Crete.'—This drug prepared in various shapes, with opium, the hemp leaf, and aromatics of different sorts, is used to produce an agreeable intoxication. Preparations of this kind are called *majoon*, and serve to supply the want of wine, to those who need a stimulant and would fain adhere to the letter of the law. The recourse had by a repentant drinker, from wine to the *majoon* is very amusingly described by the Emperor Baber (vide his Memoirs) who for many years of his life was a shameless consumer of the forbidden liquor.

205 'Son of the uncle of the prophet.'—The race of the Abbasside khuleefs of whom Hâroon oor Rusheed was the fifth, was established A. H. 100, being descended from Abbas, the uncle of Muhummud. They were also termed, sons of Hushem, the name of the family whence the prophet was descended.

206 'E'en thus the timid ghuzuls use.'—The antelope is very shy when once alarmed, and has a custom of looking behind from time to time, with a mingled air of apprehension and curiosity.

207 'To dress in black.'—The use of a mourning dress is not usual with the Soonnee, or orthodox Mooslims, but the sect of the Sheeyuh or followers of Ullee, have this custom, particularly when engaged in the Mohurrum, in their annual mourning for Hoossein and Hussun the grandsons of the prophet by his daughter, the wife of Ullee.

208 'The Almighty make great thy reward through her.'—Charitable deeds have great merit according to the Mooslims, 'and if it be a good action, he (the Almighty) will double it, and will recompense it in his sight with great reward.'—(Qorân, Chap. 4.)

209 'The sight of her exposed is forbidden.'—Here is a singular instance of the punctilious delicacy of the Mooslims. The deceased being only betrothed to the khuleef, the seeing her unveiled, even after death, was unlawful.

210 'The elders of the mosques.'—The Ima'm, and others attached to the service of the mosque. (Vide Russell's Aleppo, vol. I. p. 208.)

211 'Founder of the princely Hall.'—A title of Noushirwan first of the Khoosroo dynasty of Persia, who built the celebrated palace at

Madain, (said to be the ancient Ctesuphon) which was pillaged A. H. 16, by the Mooslims (vide Gibbon, Chap. LI.) The justice of Noushirwan is to this hour a by-word in the East, and not an applicant for redress but declares the person to whom he appeals, to be the 'Noushirwan of the age.'

212 'Ubdool Mulik Bin Murwan.'—The fifth khuleef of the race of Omueeyah, who commenced his reign A. H. 65 (A. D. 685) and extended the Mooslim power to Spain, and to the confines of Hindoostan. The monarch in the tale is of course an imaginary personage, but the story itself, now for the first time translated, is curious as entering upon details of the wars between the Mooslims and the Christians. The author has jumbled together, the exploits of the early Mooslims against the Syrian Christians, with the wars of the Crusades, and has bestowed upon the Emperor of Constantinople the name of an ancient Persian Monarch, *Fureedoon* the conqueror of Zohak. The detail of the peculiar armour of the Christians with the surcoat over it, and the mention of 'Frankish pirates,' a probable allusion to the Normans, give some clue to the period about which the tale was written.

213 'The chair of childbirth.'—A chair of a peculiar form, used on such occasions. (Vide Lane's Egypt, vol. II. p. 274.) I believe this custom to be peculiar to the Arabs; it is alluded to, as observed by Mr. Lane, in the 1st Chap. Exodus 16 verse, 'When ye do the office of a midwife with the Hebrew women, and see them upon the stool.' There is also an allusion to this custom in Drayton's extravagant poem of '*The Moon-calf*.'

> Bring forth the *birth-stool*—no, let it alone—
> She is so far beyond all compass grown,
> Some other new device us needs must stead,
> Or else she never can be brought to bed.

214 'The cry of joy.'—A peculiar, shrill tremulous cry, raised by women on festive occasions among the Arabs, the *Zughareeb*, or as Russell gives it, the *Ziraleet*.

215 'A hoard of the age of Alexander.'—The Mussulmans acknowledge two heroes of that name, Alexander the *two-horned*, and Alexander the Great, whom they call *Roumee*. The epithet of the first was given (vide D'Herbelot B. A.) because of his overcoming the two horns of the world i. e. East and West. The name is I think more likely to allude

to the horn as a symbol of absolute power; 'and Astarte put on her head as a mark of sovereignty, a bull's head!' (Cumberland's Translation of Eusebius, Sanchoniatho) 'and Zedekiah made him horns of iron,' I. Kings XXII. Chap. v, 11—Also Bruce's notice of the Abyssinian custom of using the *horn* as a symbol of power. The treasures of the former Alexander are supposed to have been buried in immense amount.

216 'Sought thee as a superior, &c.'—The declaration of fealty or dependence is expressed in the East to this day, by offering presents, the distinctions of relation between different states, being expressed by the quality of the offering and the return.

218 'The war drum beat.'—The kettle drum or naker is beaten before the commander of an army and its sound is the signal for the march. These drums are also ensigns of authority and I have seen them used in Hindoostan of enormous size, slung across an elephant,

219 'Bound her with girdle cord.'—The khuleef Mootawukkil Billah, tenth of the race of Abbas, commanded, A. H. 235, (A. D. 856) that all Christians and Jews, should wear a peculiar girdle to distinguish them from the Mooslims. The wearing this girdle, (*Zunnar*) the author of the tale, may have conceived to be a custom of the Christians, and not an obligation imposed on those residing within the khuleefat, by a former Mooslim ruler. Hence in describing Christians of an independent state, he introduces it as a characteristic.

220 'By the Musseeh!'—'The Christian women,' says Russell, 'in common discourse, do not so wantonly introduce the name of God;' but a Mooslim author has not considered this peculiarity, though, it may be the Christians of his day were as prodigal of adjurations as the Mussulmans themselves.

321 'God is greatest.'—The war cry of the early Mooslims.

222 'Knights—*Butreeq.*'—The word Butreeq is explained in the Qamoos (*or ocean*) the celebrated dictionary of Muhummud Bin Yacoob, (Ferozabadee) to mean 'the commander of 10,000 horse in the army of Roum.' Richardson conceives the word to be a corruption of *patricius* which when Greecised would necessarily have the *C.* expressed by a *K.* I have given the translation which appears most natural to the word as used in the tale.

223 'Kazee of the kazees.'—This officer exercises authority over all kazees, 'Il est proprement,' says D'Herbelot, 'celui que nous appelons le chancelier.' The office is said to have been established in the time of Hâroon oor Rusheed. It exists in most Mooslim countries, where there is a settled government.

224 'Not able to do that.'—The Arabs never take their horses at a leap, and Shurkan being encumbered with arms, was unequal to the effort on foot.

225 'And she also clapped her hands.'—This is a sort of challenge among wrestlers in the East.

226 'Prohibited the slaughter of women, &c.'—Women are to be made captives, but by the letter of the Qorân (Chap. 47) the men taken in arms are to be treated with little mercy. This law, the followers of Huneefuh, in their commentaries declare abrogated, but some sects of the Mooslims, as the Sheeyahs hold that all men taken in battle and not embracing Islam should be slain, which doctrine they apply even to Mooslims of other sects. Of this, I could cite very modern instances.

227 'Mistress of the curved rib, &c.'—This rendering is literal—I believe it to be an allusion to the creation of woman kind; at least, I see no other meaning that the words will bear.

228 'Ul Qeem oos Sufudee.'—These are, I conclude, the namess of celebrated wrestlers.

229 'Dost thou eat dates?'—The nourishing and strengthening qualities of the date are the theme of eternal praise with the Arabs. Hence the taunt of Ubreezah. I extract Mons. De. Sacy's translation of the descriptions of the date tree by Quzweenee, an Arabic natural historian. 'Le prophete a dit, en parlant du dattier, '*Honorez le palmier, qui est votre tante paternelle;*' et il lui a donné cette denomination parce qu'il a été formê du reste du limon dont Adam fut créé. Le dattier a une ressemblance frappante avec l'homme, par la beauté de sa taile, droite et elancée, sa division en deux sexes distincts, mâle et femelle, et la propriété qui lui est particuliére d'être fecondé par une sorte d'accomplement. Si quelque accident arrive à la substance moelleuse qui termine son sommet, le palmier périt comme nous voyons mourirs l'homme, lorsque sa cervelle reçoit quelque atteinte facheuse semblábles aux membres de l'homme les

rameaux que l'on en détache, ne repoussent jamais; et l'assemblage des filamens dont cet arbre est revêtu, peut encore offrirs un rapport avec les poils qui garnissent le corps humain.' (Chrest. Arab. V. III. p. 395). The peculiar style of beauty admired by the Arabs, has been so often alluded to in these tales that I need hardly now with reference to Shurkan's discomfiture recur to the subject. Orthobius Fleischer (Diss. Crit de Goss. Hab.) declares that the 'soft and milky plumpness (lactea puellæ pinguedo) of a damsel such as the orientals admire, is compared to balls of sheep's tails fat, smothered in sour milk, in no ways,' says the worthy German, 'suited to our palates, but excellently adapted to an Arabic one. Mr. Lane (vol. II. p. 275) notes a practice of the Egyptian women, of mashing beetles in butter, as part of the ingredients in a dish called *mooféuckàh* in order to produce the lactea pinguedo above alluded to. The habit of using particular dishes to induce corpulency, has been frequently noted by travellers in the East.

230 'Read books and learned sciences in the language of the Arabs.' —This is to account for her not going forth herself openly to battle, as having in part adopted the feelings of Arab women.

231 'The Ufreet of queen Bulqees.'—Queen Bulqees, is the queen of Sheba, or Saba, who came to visit Solomon. (Qorân, Chap. 27.) This Ufreet was the one that offered to bring her throne before Solomon, when he said, 'Oh, nobles! which of you will bring me her throne?'

232 'Then found he around that convent.'—The word 'dair,' they translated signifies a habitation in its extended sense, but is usually applied to a monastery or convent of Christians. The monasteries of Eastern Christians are, as is well known, often extensive buildings situated in inaccessible and very defensible positions. I conceive the meaning of the author here to be a Christian stronghold, rather than a convent, using the word in its more general acceptation. But I have rendered it literally.

233 'Bread and salt is between me, and between thee.'—The sacred tie which binds the host and guest among Arabs is too well known to require special notice here.

234 'Prone among them, &c.' I have in a former note remarked upon the singular power which music possesses over natives of the East. The effect produced, or said to be produced upon the Swiss by their national

music heard in a strange land, is not unanalogous to this passionate affection among the orientals.

235 'That they were speaking.'—The description of this chamber, and of another mentioned further on, is not unlike Mr. Hughes' account of the pavilion of Ullee Pasha of Epirus. 'Its interior is divided into eight compartments, or deep recesses diverging out of the great area, in the middle of which stands a curious jet d'eau—this consists of a small castle: on the parapet stood figures of parrots, lions, and other birds and beasts who spout water out of their mouths; the motion of the water gives voice to a small organ attached to a pillar in the apartment.' The pageant in the tale, was perhaps taken from some tradition of the magnificence of the decorations at the Christian court of Byzantium. Any carved figures of living things are an abomination to the Mussulmans.

236 'Fight i' the holy war.'—(Vide Sale, vol, I. p. 188.) 'Under the head of civil laws may be comprehended the injunction of warring against infidels which is repeated in several passages of the Qorân, and declared to be of high merit in the sight of God, those who are slain fighting in the defence of the faith being reckoned martyrs and promised immediate admission into Paradise. Hence this duty is greatly magnified by the Muhumedan divines who call the sword, the key of heaven and hell, and persuade their people that the least drop of blood, spilled in the way of God as it is called, is most acceptable unto him.'—The epithet *ghazee* or victorious over infidels is the proudest title which a Mooslim prince can assume. It is now more frequently assumed than earned.

237 'Mixed with the unguents mineral dye.'—A preparation of antimony as *kohl.*

238 'Putting the horseman in place of the elephant.'—The elephant stands for the piece called the *bishop*, in the English nomenclature of the chessmen, the horseman is of course for the knight.

239 'Laid himself upon the ground, and slept until the dawn.'—The habit of sleeping in their clothes, and being content with a carpet or a mat by way of bedding, enables the people of the East to rest in comfort, with much less luxury than they are usually believed by Europeans to indulge in.

240 'In the land of Roum.'—I have already observed that this term is very vaguely used. D'Herbelot defines it as 'applicable to the

countries which the Romans, and afterwards the Greeks, and Turks subdued under their dominations.' It is however applied by some geographers to all Europe, including Thrace and Greece, and by others to merely a small section of Asia Minor about Mount Taurus. The term here, seems to point at Syria.

241 'On her a mail coat narrowed.'—The martial character of Queen Ubreezuh is not without countenance in the positive history of the middle ages, and the author of this tale seems like Pulci, Boiardo, Ariosto, and the whole length catalogue of romance poets from Robert Wace downwards, to have drawn on fact for his fiction. Aban revenging the death of her husband Amron before the walls of Damascus (Gibbon, Chap. LI.) would not be the only instance by very many whom he might have selected as evidence of female heroism among the Arabs, while the crusades are said to have given birth to many a woman warrior, &c. The golden footed dame, 'who accompanied Conrade with her troop of women in arms,' 2. Crus. A. D. 1147, &c.

242 'The Feast of the Convent.'—This appears to be an imaginary festival.

243 'Five hundred Franks.'—The piratical excursion of the early Scandanavions carried them to the Levant and their descendants, the Normans of Apulia and Sicily, carried on depredations on the Saracens in the same seas.

244 'Advanced on foot to him.'—A mark of respect to superior rank and a sign of submission exacted until of late years in many Mussulman countries, from Christian residents.

245 'Where's he will make the assault.'—This species of combat by successive duels is well known as prevalent among the ancient Arabs. Mr. Hamilton's translations of Antar have given graphically the customs of the warlike tribes while engaged in actual hostilities.

246 'Enveloped in his armour.'—The words are literally, 'drowned in his armour' bearing evident allusion to the garb of the steel-clad crusader, to whom alone such a phrase could be properly applied.

247 'Stumbled with him and fell with him.'—The trick here described is introduced in the account of an engagement between a Saracen

and a Christian warrior in Boiardo's (Refaciamento dá Berni) Orlando Innamorato in one of the last cantos; I quote from memory, but think it is the 42d. This combat with all its incidents has been taken by Sir Walter Scott as the model of the skirmish between Saladin and the knight of the Scopard in the novel of 'The Crusaders.' It is singular to find romance writers, both of Arabia and Europe, unite in describing the same stratagem; owing to the different mode of armament and of tactics in the opponents, this manœuvre was, it is not unlikely, often put in practice in actual warfare.

Errata.

Page 30	line 17	for *lea's* read, lies.
—	18	*fail* read, foil.
43	12	*thee* read, the tree.
46	15	*but* read, boot.
48	6	*his* read, her.
59	9	*wastefulness* read, watchfulness.
64	21	*wasted* read, roasted.
65	17	*there* read, then.
67	32	*this* read, his.
75	20	*kazee* read, qazee (et passim.)
81	28	*my* read, thy.
91	27	*appease* read, appear.
100	32	*far and fleet* read, for our feet.
110	4	*Sblees* read, Iblees.
116	13	*strikes* read, strokes.
123	2	*and our* read, on our.
124	35	*thou* read, those.
125	18 & 20	*furmeaty* read, furmenty.
141	12	*fukeers* read, fuqeers.
146	5	*the* read, thy.
151	14 & 15	*Ghurgel* read, Ghugul.
155	25	*berzoin* read, benzoin.
—	28	*in* read, is.
158	5	*our* read, own.
159	31	*chose* read, choose.
163	11	*flies* read, plies.
—	29	*jutling* read, jutting.
165	30	*incease* read, increase.
167	6	*my* read, any.
168	33	*Juleiman* read, Sooleiman.
171	5	*even* read, ever.
172	20	*ordainance* read, ordinance.
172	28	*in the* read, in.
173	7	*so* read, is.
175	1	*getest* read, gettest.
182	34	*sister* read, sisters.
184	6	*shiningly* read, shining by.
—	7	*pain* read, pawn.
186	21	*temple* read, temples.
—	33	*striken* read, stricken.
189	10	*honoured* read, horn mad.

Page	line	for
194	25	*that* read, but that.
196	5	*heart's won* read, heart wons.
201	7	*that* read, as.
202	4	*age* read, aye.
211	7	*lives* read, loves.
221	25	*thee* read, the.
224	17	*wounded* read, rounded.
229	6	*twisted* read, untwisted.
—	18	*of the mighty* read, the mighty.
231	25	*so* read is, and for *in the same*, read, in the same manner.
237	26	*was* read, as.
238	18	*Buke* read, Bukur.
254	1	*strange* read, stranger.
256	3	*whenever* read, wherever.
—	22	*mirky* read, murky.
258	20	*there* read, sheer.
259	26	*slave* read, dead.
267	11	*there* read, throes.
274	5	*confit* read, confect.
277	34	*fulnimate* read, fulminate.
278	17	*not now* read, now.
285	35	*Zoobeiduk* read, Zoobeiduh (et passim.)
296	30	*so* read, is.
303	9	*know* read, us.
308	25	*Bugboog* read, Buqbooq.
—	26	*Fugeeg* read, Fuqeeq.
—	29	*Shugashig* read, Shuqashiq.
311	27	*trusty* read, hasty.
313	31	*W'Krushut* read, U'Krushuh.
314	10	*dance* read, dawn.
316	30	*Moo'uzzinis* read, Moo'uzzins.
320	19 & 20	*Mustuusir* read, Mustunsir.
—	—	*Bullah* read, Billah.
321	6	(Idem.)
328	1	*Bukbakak* read, Buqbooq.
332	30	*Fukeek* read, Fuqeeq.
344	14	*Soobhar* read, Soobhan.
357	33	*Juleis* read, Julees (et passim.)
358	4	*famed* read, formed.
—	15	*Khagan* read, Khaqan (et passim.)
—	23	*to noble* read, to the noble.
360	11	*dranken* read, drunken.
368	32	*not* read, it at.
369	15	*give* read, gave.
372	21	*fate* read, face.
380	9	*this* read, his.
382	14	*Ishag* read, Isshaq.
384	9	*birds* read, buds.
388	21	*Burumkkee* read, Burmukkee.
391	33	*Ijhag* read, Isshaq.

Page 393	line 23	for *served* read, sewed.
398	4	*Kureem* read, (Kureem.)
—	35	*son* read, sire.
399	14	*rained* read, raged.
406	17	*rase* read, ease.
409	31	*yin* read, yum.
419	34	*that year* read, in that year.
421	2	*bound* read, burned.
422	25	*he* read, ye.
—	35	*enthualled* read, enthralled.
432	33	*Bin* read, Bân (et passim.)
445	27	*Shurkun* read, Shurkân (et passim.)
455	26	*with rare* read, with the rare.
456	7	*He* read, She.
466	26	*wins* read, wons.
473	1	*Izzuk* read, Igzuh.
476	30 & 31	*Masoorut* read, Massoorah (et passim.)

Note 3	for *Barbacos* read, βag βagos.
10	*Mooullegât* read, Moonlleqât.
30	*The hawking antelope* read, hawking the antelope.
47	*one*, to *person*, omit.
48	*Za'ah* read, Qa'ah.
62	*Kummukkee* read, Burmukkee.
69	*Irannee* read, Soonnee.
89	*Moram* read, Morum.
102	*Umâmuk* read, Umamuh,
116	*toportica* read, topoetica.
—	*Bisabut* read, Risabut.
125	*Nowâb* read, Naib, *i. e.* Nuwâb.
138	*Ortholing* read, Orthobius.
143	*Zoobeiduk* read, Zoobeiduh.
153	*Huneefat* read, Huneefuh.
156	*Khutbuk* read, Khutbuh.
179	omit the words '*inconvenient, but here it is.*'
182	*Toork* read, Tukrooree.

We are very sorry that so long a list of errors should appear at the end of this volume; but the absence, from Calcutta, of the Translator, and the difficulty of decyphering much of the 'copy' or manuscript, added to the ignorance of native compositors, and other causes, render the multitude of mistakes rather a matter of regret than wonder.

The Publishers.

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